

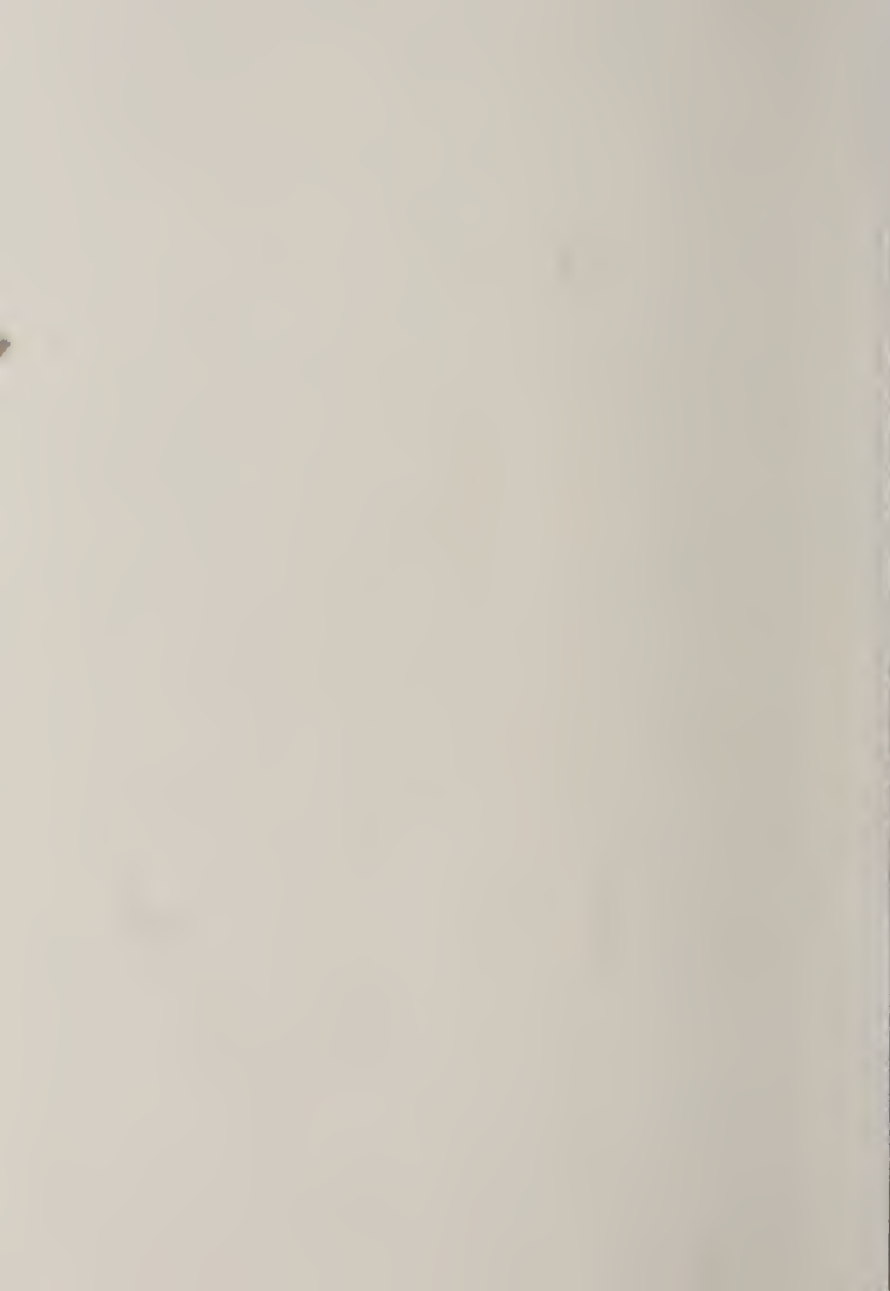
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Council of Missions
Cooperating
with the Church of Christ in
Japan.
Annual report ...



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TWENTY-SECOND
ANNUAL REPORT OF THE COUNCIL
OF MISSIONS

COOPERATING WITH THE
CHURCH OF CHRIST IN JAPAN.

ISSUED BY THE PUBLICATIONS COMMITTEE
OF THE COUNCIL.

1899.

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Yokohama, Japan.  
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FOR 1899-1900. .

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I.
PROCEEDINGS
OF THE
TWENTY-SECOND ANNUAL MEETING
OF THE COUNCIL.

I. OPENING OF THE COUNCIL.

The Council of Missions Cooperating with the Church of Christ in Japan assembled in Karuizawa, at 9 A.M., on July 21st, 1899. The sessions were opened with a sermon by the President, the Rev. H. B. Price, from the text, *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Is. 58: 13-14.*

A cordial invitation was extended to all missionaries in Karuizawa to attend the sessions of the Council; and to

all those connected with Presbyterian or Reformed Churches, and also to the Agents of the Bible Societies Committee in Japan, to sit as corresponding members.

The meetings for business every day were preceded by a service of prayer conducted by members of the Council or by missionaries from China. The sessions continued for six days, and were marked by the presence of the Spirit of Christ.

2. REPORTS OF STANDING COMMITTEES.

Publications. The following report of the Publications Committee* was read and adopted.

1. The Twenty-first Annual Report of the Council was printed and distributed in the usual manner. A booklet, entitled a Handbook for Workers, setting forth the fundamental truths of biblical theology in the language of Scripture, has been translated by Mrs. H. B. Price and published by the Japan Book and Tract Society. A pamphlet, containing a topical arrangement of the words of Christ and entitled *Iesu no Oshie*, prepared by the Rev. Geo. G. Hudson, is now in press.

2. At the last meeting of the Council the committee was requested to take measures to secure the preparation of commentaries in Japanese upon all the books of the Bible; and also of a tract upon baptism. The subject was presented to the several missions, and at present the following has been accomplished: The Rev. Albert Oltmans is publishing a commentary on the Epistle of James in the successive numbers of the Biblical Expositor; and Dr. Imbrie, one on the First Epistle to the Corinthians, in the *Fukuin Shimpō*. It is expected that both of these when completed will be published in book form. Dr. Alexander wrote three

* MESSRS. Imbrie, E. R. Miller, Wyckoff, Price, MacNair, Landis, and Snyder.

articles, and Dr. Imbrie one, on the subject of baptism. These appeared in the *Fukuin Shimpō*; and it is the intention of the writers to recast them slightly and issue them as a tract.

3. In order to set in operation the plan of cooperation with the Methodist Episcopal Church for the publication of Sunday School Literature, the committee met at Yokohama in September and appointed the Rev. Messrs. Landis, Scudder and Price to represent the Council in the work. The details of management were entrusted to these gentlemen; and an account of the year will appear in the report prepared by them.

4. In connection with the various books and tracts which from time to time have been prepared by members of the Council, the committee offers the following recommendations:—

a. That copies of all such publications be exhibited at the meetings of the Council and the Synod, in order that they may be brought to the notice of those in attendance.

b. That members of the Council residing in different parts of the empire be encouraged to make arrangements whereby such publications may be kept on sale.

c. That, in order to a wider circulation of Christian Literature, the several missions be recommended to sell their publications, especially the more expensive books, even below cost price.

The Committee* on Sunday School Literature presented its report. The report, of which the following is a summary, was adopted by the Council.

Sunday School
Literature.

The plan of cooperation with the Methodist Church for the publication of Sunday School Lesson Helps went into operation at the beginning of this year. Since that time the Helps agreed upon in the plan have been issued regularly. They are as follows:—

* Messrs. Landis, Scudder, and Price.

1. The Teachers Journal. This is a monthly containing from fifty-six to one hundred pages. In its preparation four members of the joint committee have cooperated. Mr. Landis has furnished the analysis, exegesis, and general concomitants of the lessons; Dr. Soper has treated them topically; Mr. Chappell has supplied illustrations and personal applications of the truths contained in them; and Mr. Price has been responsible for hints regarding teaching and for questions to stimulate study. The joint committee has thought it wise to avail itself of the assistance of Mr. Ikehara, the Agent of the International Sunday School Association. He has accordingly been invited to contribute to the Journal, Sunday School news and articles on the aims and methods of Sunday School work, and other kindred subjects. For this purpose six pages have been set aside in each issue.

2. The Scholars Quarterly, which has been the work of Mr. H. B. Johnson.

3. The Primary Leaflet, a weekly prepared by Mr. Scudder.

Obviously a matter of prime importance is the intelligent use and increased circulation of the Helps among the Japanese Sunday Schools. To this end the active assistance of all the members of the Council is earnestly solicited; and as a means to this end, the formation of normal classes, and of teachers-meetings for the study of the Lessons is recommended. The subscribers to the Teachers Journal now number nearly 500; those to the Scholars Quarterly, about 1800; and those to the Primary Leaflet, almost 5000. The deficit for the first half year amounts to *yen* 543; of which sum the Council is responsible for *yen* 391.

During the month of July a Sunday School Convention was held in the City of Tokyo. At this convention the Japanese brethren spoke most appreciatively of the Helps. They however offered several suggestions which the joint committee regards as well worthy of careful

consideration. The opinions, as expressed by the speakers, are briefly as follows:—

a. The Teachers Journal is a good commentary, well suited to thoughtful and scholarly teachers; but rather difficult for the average teacher.

b. The Scholars Quarterly is too advanced for the majority of the pupils. It is suitable for scholars in the Middle Schools; but it should rather be adapted to those in the Primary Schools.

c. The illustrations and applications are too frequently foreign. As far as possible, they should be drawn from and bear directly upon Japanese history, customs, and life.

d. The language employed in both the Journal and the Quarterly is of too high a style for the present stage of Sunday School work.

In conclusion the Committee begs leave to offer to the Council the following recommendations.

1. That the Journal and Quarterly be somewhat simplified and also reduced in size.

2. That the Leaflet be enlarged; and also that it include the Lesson text.

3. That different leading Japanese workers be invited from time to time to assist the committee; especially in the preparation of illustrations and applications of the truths contained in the Lessons.

4. That the Council approve of extending the plan of cooperation to other evangelical bodies, as already recommended by the Methodist Mission.

On hearing the report of the committee, a resolution was adopted suggesting to the joint committee the insertion, in B. I. i. c. of the Plan, of the words "in Scripture language or."

Amendment
of Plan.

The following action also was taken relative to the extension of cooperation in the preparation and publication of Sunday School Literature, to other evangelical bodies.

Extension of
Cooperation.

Resolved 1. That the Council seconds the action of the mission of the Methodist Episcopal Church favoring a wider cooperation among the evangelical bodies of Japan in the publication of Sunday School Literature.

2. That it therefore cordially approves of extending an earnest invitation to the missions of the American Board and of the American Baptist Union to join with it and the Methodist Episcopal Church in this work.

3. That it directs its Publications Committee, in company with the Publications Committee of the Methodist Episcopal Church and with any committees appointed by the missions of the American Board and the American Baptist Union, to make such changes in the present plan of cooperation as may be rendered necessary by such an extension.

Statistics.

The Committee on Statistics* presented its report, which was adopted with thanks to the committee and directions that a summary be inserted in the Proceedings of the Council. A resolution was also adopted authorizing the committee for the ensuing year† to exercise its discretion as to the method of collecting materials. The following is a summary of the report.

Under the most favorable circumstances it is difficult to obtain reliable statistics; but when through carelessness or unwillingness many places fail to report, it is impossible.

The number of places failing to report is as follows:—

Tokyo Presbytery.	.	.	.	.	.	26
Miyagi	"	.	.	.	.	1
Naniwa	"	.	.	.	.	27
Sanyo	"	.	.	.	.	4
Chinzei	"	.	.	.	.	1

In the Tokyo Presbytery partial statistics of fourteen of the places were obtained from the report of the Presbytery;

* Messrs. Wyckoff, Landis, Pierson, H. K. Miller, Brokaw, Cumming, Porter, Bryan, J. W. Moore, and Pieters.

† Messrs. Noss, Landis, Winn, Pieters, and Curtis.

but as twelve places have failed to report even to Presbytery, your committee does not claim to have reached mathematical accuracy.

The table on the following page gives a general summary of the more important parts of the Tabular View for 1898.

AVERAGE PER COMMUNICANT (<i>per.</i>)											
PRESBYTERY.		Total of communicants.	Added on confession.	Sunday school pupils.	Total Japanese contributions.	Contributions to Bd. Home Missions.	Total Japanese contributions.	Recd. from foreign sources.			
Tokyo.....		4869	270	1962	11523.95	.13	2.53	1.07			
Miyagi		1587	180	2094	3819.76	.09	2.42	4.85			
Naniwa		2333	140	1859	4301.84	.15	2.75	3.07			
Sanyo		421	17	294	834.50	.08	2.26	4.81			
Chinzei		512	35	377	1132.34	.27	2.36	10.46			
Totals or general averages.		9722	* 642+	* 6586+	* 21612.39+	.13	2.53	2.79			
	Sta-tions.	Out-stations.	Chur-ches.	Meeting places.	Self-sup-porting churches.	Communi-cants and baptized children.	Adults baptized during year.	Pastors and evange-lists.	Sunday schools.	S. S. Teachers.	Theo-logical schools.
Totals.	35	193	70	353	28	11226	* 622+	200	* 230+	* 537+	2
	Theo-logical students.	Bible women schools.	Students in same.	Boys high schools.	Pupils in same.	Girls high schools.	Pupils in same.	Day schools.	Pupils in same.	Japanese teachers.	
Totals.	25	3	127	4	297	11	683	17	1011	186	

* As no reports were received from more than forty places, it is known that these numbers should be larger.

The following report of the Committee on Self-support* Self-support.
was read and adopted.

The subject of a self-supporting Japanese Church having been specially agitated in the Church of Christ in Japan for the last two years is to-day one of the most important subjects for the consideration of this Council of Missions. Representing one hundred and fifty foreign missionaries, or more than one-fifth of all the Protestant missionaries in the country, and cooperating with a Japanese Church numbering about 11000 members, or more than one-fourth of the entire Protestant church-membership in the land; it is naturally expected of this Council that it take a leading part in furthering self-support by such united measures as are best calculated to advance it in the minds and hearts of our Japanese brethren with whom and for whom it labors. Your committee would specially emphasize this thought of fostering a *spirit* of self-support among the Japanese Christians; being confident that without the existence of this *spirit*, all measures of cutting off financial aid, of decreasing the number of Japanese workers, or of narrowing the fields of labor, will in the end not only fail to secure the desired result, but will prove actually detrimental to the cause. Hence the question, How shall we best secure genuine self-support in the Church of Christ in Japan? is the all-important question for consideration. It is the firm conviction of your committee that only by the united, and as far as possible uniform, action of all the missions composing this Council, can the most satisfactory results be obtained.

MISSION REPORTS. The reports obtained by your committee from the several missions are by no means so full, or on the whole so encouraging as could be wished. Briefly they are as follows: *East Japan Pres. Mission*:—Dr. Imbrie writes, Things have gone on with us without anything worthy of special note. *West Japan Pres. Mission*:—The Rev. H. Brokaw of Kanazawa reports

* Messrs. Oltmans, Price and Jones.

that the mission adopted the suggestions of the Council of 1897, put them into practice, and is still working on the same lines. Though the results are small as yet, this is partly the result of the conditions of the work in that part of the country. Two churches are prospering under continued self-support; the pastor's salary has been increased; and the pastor and elder this year for the first time went to Presbytery at the expense of the church. Village touring by the evangelists has become more vigorous under the new system, and consequently more seed is sown than before. The Rev. W. Y. Jones, speaking of the Fukui region says, There is little to report. The preaching place is weak but a collection is taken up every Sunday. The plan of renting *kogisho* (preaching places) in different places has been continued. *North Japan Reformed (Dutch) Mission*:—The Rev. J. H. Ballagh reports for the mission that there has been no marked advance in self-support. In a few cases things looked hopeful but were disappointing in the end. The cases of Nagano and Ota are cited as examples. For services rendered by the Rev. F. S. Scudder in an English school, the preaching services and other help were provided for; but difficulties arising recourse was again had to a paid evangelist. At Ota the helper has sought to support himself and his wife by raising poultry; the parsonage is rented for *yen* 3.50 a month, and the Christians meet all current expenses; but there is a lack of enthusiasm and devotion. In the Tōhoku Bu the salary of evangelists has been increased from *yen* 15 to *yen* 18 per month. The Christians pay the rent of *kogisho*; both the evangelists and the foreign brethren contributing. No travelling expenses are incurred in local work, as none is carried on at a distance from the homes of the evangelists. In Shinshū, the rule of *yen* 15 for salary with travelling expenses and rent for *kogisho* has been continued as heretofore, excepting at Sakashita where the Christians have paid the expenses of the *kogisho*. The evangelist requests an increase of salary offering to pay travelling expenses himself. *South Japan Reformed (Dutch)*

Mission :—In this mission the plan of having the Christians pay all the expenses of their own preaching places has been steadily pursued and has met with considerable success. Retrogression along this line is not looked for; as the principle is well understood by the Christians; and there are but few exceptions to the rule. The next step must be to have the people pay a part of the salary of the evangelist. In two or three places the former *kogisho* had to be given up under the new plan, and the meetings were held in the homes of members. Expenses for evangelistic work, apart from the ordinary services for worship, are paid by the mission to the full extent of its annual appropriations for this purpose. When beginning work in a new place the attempt is made to have those interested provide the place of meeting and sundry expenses. We are glad to report that the Japanese contributions of Chinzei Presbytery for the past year amounted to *yen* 1065.68; which is *yen* 183.84 or one-fifth more than the previous year. *Southern Pres. Mission* :—The Rev. W. McS. Buchanan reports that he does not know of anything new on the subject of self-support. The action adopted by the mission last year not to make a grant for chapel rent in places where there is a group of Christians, and to make the work self-supporting by holding services in the homes of Christians or of those who favor Christianity, has been carried out with varied experiences. It has met with some encouragement in the Takamatsu district. *Cumberland Pres. Mission* :—The Rev. J. B. Hail reports that there are no items of great interest to report on the subject. The mission hopes to announce several churches self-supporting in the near future; the churches in Wakayama Ken are trying to reach the goal, and hope to do so by July. *Reformed (German) Mission* :—The Rev. H. K. Miller reports that two preaching places in Miyagi Presbytery which undertook to be self-supporting have failed in the effort, the time not being ripe for it. The evangelist in Kushiro (Hokkaido), Mr. Miller thinks, was obliged to give up his work by reason of the independent attitude of Miyagi Presbytery; and he is now work-

ing at Akita under the mission. The young evangelist at Iizaka and Nagaoka has ever since graduation worked steadily and faithfully for what the people have been able to raise. In several instances preaching places have increased their contributions. Though the people are usually unable to raise all the money needed for chapels, they always raise a fair proportion of it. There is a tendency among evangelists with a knowledge of English to be drawn off from evangelistic work into secular employment. This has an important bearing upon the question of self-support. In conclusion Mr. Miller emphasizes the importance of providing the evangelists with a comfortable living and of not grinding the face of the poor evangelist by reducing mission expenses, a thing which may easily be mistaken for self-support. The liberality of the Japanese Christians must be developed, and the initiative in this must be taken by the missionaries.

From the above reports of the different missions it is evident that the question of self-support is still far from solution. Though there are encouragements in several places, these are somewhat off-set by discouragements and failures. To these reports we add the report of the recent Synod on this subject, and obtain a similar result. Nine churches and two preaching places were reported as having become self-supporting since the Synod of 1897. For this result hearty thanks were rendered in a resolution by the Synod, and the further prosecution of efforts at self-support was recommended to the several Presbyteries. An increase in all the contributions of last year over those of the previous year was reported, amounting to *yen* 1585.30. Presuming the figures to be correct, this is a very encouraging fact.

In conclusion your committee presents the following recommendations :—

Resolved 1. That the Council of Missions gratefully acknowledges the growth of the spirit of self-support in the Church of Christ in Japan.

2. That it considers true self-support to be one of the most important questions before the cooperating missions and the Japanese Church.

3. That it notes with pleasure the effort of the Church of Christ in Japan to establish a Church Sustentation Fund for the purpose of aiding weak churches; and expresses the hope that such an effort may prove conducive to the growth of real self-support.

4. That the Council pledges itself to earnest endeavor in aiding the Church of Christ in Japan to stimulate and foster the spirit of self-support; bearing in mind at the same time the practical difficulties in the way, and endeavoring to aid in overcoming these difficulties in a spirit of brotherly sympathy.

The Treasurer of the Council presented the Financial Report for the year. The report was referred to the Auditing Committee,* who examined the same together with the vouchers, and reported it to be correct. It was thereupon adopted.

Finances of
the Council.

3. REPORTS OF SPECIAL COMMITTEES APPOINTED BY THE LAST COUNCIL.

The General Report of the Work of the Year† was read by the Rev. W. Y. Jones. A resolution was adopted thanking Mr. Jones for his painstaking work and directing that the report be printed.

General report
of the work of
the year.

The committee appointed to inquire regarding questions likely to arise when the revised treaties go into effect‡ presented its report; and a committee§ for a similar

Treaty
revision and
Christianity.

* Messrs. Pieters and Myers.

† See II. following the Proceedings of the Council.

‡ For the notification recently issued giving Christianity a legal standing in Japan, see Appendix I.

§ Messrs. Imbrie, Wyckoff, Winn, Hoy, Price, Hudson, Pieters, Waddell, and Miss Crosby.

object was appointed, comprising a member from each one of the cooperating missions.

The use of
money in mis-
sion schools.

The Chairman of the Committee on the use of money in mission schools,* being unable to attend and present a report, had forwarded to the Council the materials gathered. These materials were placed in the hands of a special committee,† whose report was adopted with thanks to the members of both committees, and the committees were thereupon discharged. The report is as follows:—

The committee to which was referred the material gathered on the question of the use of money in mission schools, respectfully submits the following:—

MELJI GAKUIN, STEELE COLLEGE, TOHOKU GAKUIN.

These institutions have each two departments— theological and academic. The former provides a course of study for students preparing for the ministry; the latter is what is called a *Chu Gakko* or Middle School. There are connected with these three institutions ten missionaries; and their salaries constitute by far the largest item of expense. Only two of these ten however devote their whole time to educational work. The others are so occupied with other missionary work that on the average only about three-fifths of the time and energy of the ten are given to teaching. It should be remembered moreover that of the full time of six men almost half is devoted to purely biblical or theological instruction.

Thirty-four Japanese teachers are employed at an average salary of *yen* 26.75 per month. But since thirteen of the thirty-four are employed for only a part of their time, to find the true average, a smaller divisor should be used. Assuming that these teachers give half

* Messrs. J. W. Moore, Harris, and Noss.

† Messrs. Noss, Cumming, Pieters.

of their time, we obtain an average salary of *yen* 33. The highest salary ever paid was *yen* 75; and the highest now paid is *yen* 67. One teacher receives *yen* 55 and another *yen* 50; but there are very few salaries above *yen* 40.

Of the thirty-four Japanese teachers, twenty-three are Christians; the majority of whom are also engaged in active Christian work. Eleven of them are considered capable of efficient evangelistic service; and six were specially trained for that work.

The entire annual outlay, on account of teachers salaries is *yen* 10900. For other expenses beside salaries, the three institutions require about *yen* 6700 a year. They receive in fees et cetera from Japanese sources more than *yen* 2500. The total annual cost of the three institutions, apart from the salaries of the missionaries, is thus about *yen* 17600.

During the past year there have been 21 theological, and 293 academic students. Of the latter, 58 or about one-fifth, are professing Christians; and of these, 19 or about one-third have become Christians during the year. Only a very few are known to have decided definitely to enter the ministry.*

With comparatively few exceptions, no academic students receive aid directly from the missions. In the Meiji Gakuin some obtain scholarships of three *yen* a month, derived from the income of a house given by Dr. Hepburn and from funds contributed by former pupils. The Industrial Home of the Tōhoku Gakuin helps 66 students. Since they cannot actually earn enough for all their needs, the two and a half *yen* a month which every student in the Home requires is supplied wholly or in part by relatives, and in a few exceptional cases by the Board of Directors; but even this aid is not granted to students of the lower classes. Steele College aids the sons of two ministers to the amount of four *yen* a month each, and furnishes industrial employment to seven students.

* The diminution of the classes due to the fear of conscription, and the consequent lowering of the average age of students in recent years should be kept in mind in this connection.

There have been graduated from the academic departments 204; from the theological departments, 181. In this enumeration 46 names are repeated. Of all the graduates, making allowance for repetitions, at least two fifths are now engaged in specifically Christian work.* Of the remainder many are active Christians, being engaged in teaching, in literary work, or in business. Some are still studying.

On the question of the salaries of teachers, one of the correspondents answers the inquiries of the committee thus, "The higher salaries paid to teachers is the result partly of competition and partly because teachers must be possessed of special qualifications. The employment of teachers at these salaries does not lead to a diminution of the number of those employed in evangelistic work; because with rare exceptions those connected with our mission have not the training to fit them for the place of teachers. The salaries which we pay to Christian teachers are no higher; in some cases they are lower than those which we should have to pay to teachers who are not Christians; and we must have good teachers or close our schools." This statement fairly expresses the common sentiment of those in charge of these schools. While the aim is to find consecrated Christian teachers who are above mercenary motives, and while the effort to do this is largely successful, it is still impossible to obtain such men in all the departments. In a word, the judgment is that under existing circumstances there must either be liberty to pay salaries high enough to retain competent men, or the institutions must close; and there is no weakening of the conviction that such institutions are necessary to the stability and progress of the Church of Christ in Japan.

HIGHER SCHOOLS FOR GIRLS.

While some of the reports are quite full, others are incomplete; so that the report of your committee can only partially answer the question proposed.

* The proportion in the case of Steele College is exactly two-fifths. In the case of Tohoku Gakuin, one half. When the count was last made at the Meiji Gakuin the proportion was two-fifths.

The schools from which reports were received are:— Ferris Seminary, Yokohama; Hokusei Jogakkō, Sapporo; Joshi Gakuin, Tōkyō; Kanazawa Girls School; Kinjo Jogakkō, Nagoya; Kōjo Jogakuin, Yamaguchi; Kyōritsu Jogakkō, Yokohama; Miyagi Jogakkō, Sendai; Seishu Jogakkō, Otaru; Sturges Seminary, Nagasaki; and the Training School, Tsu.*

The most of these schools begin with the grade just above that of the Higher Primary Schools (Kōtō Shōgakkō); and in at least one case the course extends to that of the second year of the government High Schools (Kōtō Gakkō).

In the thirteen schools that reported, twenty-one missionaries give their time almost wholly to school work. They superintend Sunday Schools, have meetings for women, et cetera; but their chief work is in the schools. Besides the missionaries there are in these schools seventy-two Christian Japanese teachers. As nearly as can be gathered from the reports, about fifty-seven hours a day are given to instruction in the Bible, not including such teaching given by the Japanese teachers.

The entire number of Japanese teachers is 103. Of these, 37 have been educated in mission schools; the others coming from the government schools. The salaries of the Japanese teachers vary from *yen* 5 to *yen* 40 per month. Only two or three however receive *yen* 40; and in several cases the salaries of the teachers are lower than those of the evangelists in the same locality.

The number of pupils who have taken the entire course is 163. Reports from only seven of the schools show that 30 of the graduates are employed in active Christian work. The great majority of those who have been pupils have married and are Christian wives and mothers. The number of pupils supported by the missions is less than formerly and seems to be diminishing. The mission

* The Keimo Shōgakkō of Tokyo and the Kanazawa Shōgakkō were the only Primary Schools from which reports could be secured.

appropriations reported by seven schools amount annually to *yen* 6052. The income from the pupils is *yen* 4767.

The above facts have been gleaned from the materials in the hands of your committee. It will be observed that they answer only generally the question as to the use of money in mission schools. As a result however of a study of the correspondence before them the committee presents, in conclusion, the following:—

1. The largest item of expense is the salaries of the missionaries engaged in teaching; and the question is asked by some, Could not the funds thus employed be spent to better purpose?

The amount of money thus expended is no doubt large; but such educational work is necessary. The great need of Japan is Christian homes; and the facts make it clear that the schools—especially the schools for girls—are making them. Besides this, a growing Christian constituency calls for Christian schools.

2. The scale of the salaries paid to teachers in mission schools is necessarily in most cases determined by the salaries paid to teachers in other schools throughout the empire.

3. It is the conviction of your committee that if educational work is to be carried on, good salaries must be paid to at least a certain number of teachers, if competent ones are to be employed.

4. In some cases the salaries paid to teachers are not greater than those paid to evangelists in the same locality. This however is probably not the rule; and the question may fairly be asked, Are not the evangelists underpaid?

A communication from the Southern Presbyterian Mission regarding the salaries of teachers in mission schools was read; and after careful consideration the following resolution was adopted:—

That, in response to the communication from the Southern Presbyterian Mission, the Council expresses its

as its opinion that it is not feasible to reduce the scale of salaries.

The chairman of the committee* on a uniform scale of salaries for evangelists in mission employ, being unable to attend and present a report, had forwarded to the Council the materials gathered. These materials were placed in the hands of a special committee,† whose report was adopted with thanks to the members of both committees, and the committees were thereupon discharged. The following is a summary of the report:—

Uniform scale
of salaries for
evangelists.

From the correspondence placed in the hands of the committee it appears that the missions connected with the Council differ but little in the scale of salaries paid to evangelists whether ordained or unordained. The same allowances are granted for travelling by *jinrikisha*, boat, and railway, and for hotel bills and *chadai*. A number of men have gone into secular employment; and all who have done so, with a single exception, have bettered themselves financially from *yen* fifty to *yen* three hundred. This fact is a proof that those pastors and evangelists—seven of whom are reported—who have stood at their posts notwithstanding invitations to abandon them have done so at a personal sacrifice. The sentiment against any reduction of the amounts paid is unanimous; the feeling on the contrary being that if any change is made it should be one of increase.

The committee‡ on methods of teaching the Bible presented the following report, which was directed to be printed in the Proceedings.

Methods of
teaching
the Bible.

In obedience to instructions received from the Council of 1898, your committee‡ sent to the members of the Council the following questions.

* Messrs. J. W. Moore, Harris, and Noss.

† Messrs. Hail, Fulton, and Jas. H. Ballagh.

‡ Mr. Porter, Mrs. Pierson, and Miss Deyo.

The committee appointed to report to the Council on the methods now in use for promoting the knowledge of the Bible, and the results attained thereby, respectfully request early reply to the following questions:—

1. What methods are used by you and your Japanese fellow-workers to attract the attention of unbelievers to the Bible and its teachings?

2. What methods do you use to help and stimulate the Christians to a regular and systematic study of the Bible?

3. What methods do you use to promote a devotional and doctrinal study of the whole Bible among your Japanese workers?

Please tell what results have been attained by these methods.

In reply to the above questions we have heard from thirty different workers; so that we feel that a report based upon these replies is fairly representative. The following comprises the answers received:—

1. METHODS PURSUED IN TEACHING THE BIBLE TO UNBELIEVERS.

a. General Methods.—These are, first of all, the preaching the Gospel, which is based entirely upon the authority of the Word of God; and which endeavors to set plainly before the hearers the character of God, the sinfulness of man, and the need of a Saviour; all of which truths being set forth in the Scriptures, the latter are recommended for personal investigation. Such preaching is often accompanied with distribution of tracts or portions of Scripture; and is sometimes followed by house to house visiting, where personal conversation is based upon the revelation and teaching contained in the Bible. Under general methods may also be included Bible class and Sunday School work, where the Bible is systematically studied and taught, and where its saving and regenerating truths are specially brought out and dwelt upon. One brother

speaks of having meetings for inquirers at the close of the sermon. Even where special meetings are not held, many missionaries are more and more brought into personal contact with persons inquiring for the truth. In all such work, the Bible is made the basis of instruction; and in most cases the instruction given is biblical exposition.

b. Womens and childrens meetings.—In the Christian kindergartens the Bible is usually taught daily. In Sunday Schools, the International Lessons are often used; though in some cases special and topical courses are adopted. Books like *The Story of the Bible* and *The Story of the Gospels* are used as helps at other places. Some missionaries lay great emphasis upon having the little ones commit to memory many selected passages and sections of Holy Scripture.

In womens meetings for unbelievers, where the women cannot read, some make their instruction entirely oral; that is, either by giving addresses calculated to stimulate and instruct, or, by having the women learn and recite appropriate passages of the Word, directing their minds to the spiritual lessons therein. One lady employs the narrative portions of the Scriptures, especially the parables and miracles of the Gospels, from which to draw the lesson of the meeting. Others, again, where the same women are accustomed to attend the meetings, announce the topic for the succeeding meeting, and provide a mimeograph outline of the next lesson with Scripture references attached, thus directing study between the meetings.

c. Instruction in schools.—In mission schools, unbelievers are taught in daily Bible classes, in which stated examinations are required as in other studies. In one school, the new students are all placed in a separate Bible class where they can be given the kind of preparatory biblical instruction necessary for unbelievers. Besides these, the regular chapel and preaching services in the schools give much biblical instruction to this class of hearers.

There are also night schools for the purpose of teaching English, in which the study of the Bible is made a neces-

sary condition of entering ; and where much faithful Bible work is done, through which some promising young men come into the kingdom.

d. Special work among soldiers, students and others.—In Nagoya there are special daily Bible classes for soldiers and officials. These are often regarded as hard to reach, but they sometimes reveal hearts specially susceptible to Bible teaching, and greatly longing for the kind of truth that will lift them out of the contagion of their daily surroundings.

There are also Bible classes for students in the government schools who either cannot or will not attend Christian meetings. Sometimes these students are induced to attend church, by opening for them English Bible classes, either at the close of the preaching service or in connection with the Sunday School and prayer meeting. Sometimes they meet with the missionary to study English, and after the English lesson is finished there is a period of Bible study. Sometimes, again, they meet simply for the study of the Bible, and often seem glad to draw out the full spiritual meaning of the passage under consideration.

e. Literary methods.—In 1898 the Rev. Geo. W. Fulton, now absent on furlough, began what is known as Bible correspondence. A passage from the Scriptures with a simple explanation is sent to any one who may desire it, accompanied with an invitation to enter into private correspondence on the subject of Christianity. The chief purpose of the method is to reach two special classes : those who are at a distance from Christian teachers, either foreign or Japanese ; and the many who desire to investigate Christian truth, but fearing the opposition of relatives or neighbors hesitate to do so openly. The first sixteen issues were mimeographed ; the paper however has now grown to eight printed pages, and is sent out twice a month under the title *Yoko* (Light in Darkness). Of the three hundred which are printed about one hundred and seventy are sent to various places in Japan, including Formosa. The cost of printing is one *sen* and eight *rin* per copy ; to which 5 *rin* must be added to place it in the hands

of the receiver : making the total cost a little more than 2 *sen* (one cent). The plan is to distribute mainly from local centres to which a large number of copies is sent in one package. This has the advantage of bringing those receiving the *Yoko* into touch with the Christian worker in the neighborhood ; and thus results can be followed up and further help given from time to time. About once in every month an advertisement is inserted in the Fukui daily newspaper, offering to send the *Yoko* to any who may wish to receive it. This has always added new names to the mailing list. No doubt this plan would be followed to advantage in many other places. If a larger number of copies should be issued, the expense per copy would be reduced. Any who may desire to make use of the *Yoko* will be supplied at cost price. The Rev. William Yates Jones, Fukui, will gladly send sample copies by mail to any who apply to him for them. The results of the method for good are already apparent. Even a slight delay in issuing calls forth anxious inquiries.

One brother has prepared a special tract for inquiries ; a brief explanation of Christianity, based upon the Bible, with frequent quotations therefrom, and also including a brief resume of the books of the Bible. Another has distributed several thousand copies of N. T. portions—a cheap edition—selling them to fellow travellers on the trains, thinking that the effect is better if they are sold rather than given away.

II. METHODS OF TEACHING THE BIBLE TO CHRISTIANS.

a. Private personal advice or instruction.—Some make it a point to advise all believers to join the Scripture Union, and through it to form the habit of having fixed, daily readings. Some report the preaching of sermons on the importance of Bible study and following the sermon by private conversation, thus trying to get their hearers to realize this importance. One speaks of often engaging individual Christians in conversation on interesting or

not clearly understood passages of Scriptures ; another of preparing Bible readings, and sending them to Christians living in the country who have little Christian literature and cannot attend a place of worship on every Lords Day.

b. Classes or weekly meetings.—The International Lessons are used by some in teaching Bible classes, as they feel that they can thus give a more general scope of to their teaching than by confining themselves to the study of one Book, while others find it more satisfactory to teach by following a single book or topic. In the weekly meetings for Christian women, one or two provide for each succeeding meeting by giving to each woman a written outline of the next lesson, and urging individual and prayerful study during the intervening week. In the same way, at one place, the weekly prayer meeting is prepared for. The topic is announced in advance and the missionary or the pastor furnishes the people with an outline analysis of the subject, with Bible references attached.

c. Instruction in schools.—In all mission schools the Bible is systematically taught ; and where the students are Christians, the course is adapted to their mental and spiritual advancement. One school furnishes the following excellent four years' course :—

1. The Gospels.
2. O. T. History.
3. Messianic Prophecy and the Book of Acts.
4. How to work for others : with illustrations and examples drawn from the life of Christ as a personal worker.

d. Literary methods.—The Rev. Albert Oltmans is publishing a commentary on the Epistle to James in the *Biblical Expositor*, a periodical especially designed for pastors and evangelists. Dr. Imbrie is publishing a commentary on I. Corinthians in the *Fukuin Shimpō*, the Church newspaper, which has one thousand subscribers and reaches every week some three thousand readers.

III. METHODS OF TEACHING AND TRAINING BIBLE WORKERS.

a. Bible Training Schools.—There are five of such schools or classes for women within the bounds of the Council. One at Nagasaki; one at Tsu; two at Yokohama; and one at Tokyo. Only three of these have given us any information in regard to their methods. Two of them speak of daily instruction in all the classes in the doctrinal and historical portions of both the Old and New Testaments; the instruction in the N. T. being divided between the Gospels and Epistles. There are also daily examinations on the books of the Bible that have been completed. At one school the women engage in daily practical evangelistic work during the term. Before making a visit, they are taught to consider the responsibility of the work in which they are engaging, and to spend a season in prayer with special reference to the visit to be made.

One school sends the subjects taught in a two years' course for Bible women, as follows:—1. Introduction to the books of the Bible. 2. Periods and dates. 3. Geography. 4. Heroes. 5. The coming Messiah. 6. God's Revelation of himself to man. 7. Man's revelation to God in worship.

We hear of two Bible Institutes, in which the evangelists come together for a few days for special Bible study under the direction of the missionary. One meets, annually at Saga, and the other met this spring at Okazaki. At these meetings, besides the lectures on Bible subjects, a syllabus or outline for study is given; and if the time is too short to complete the indicated work, it is taken home for private study.

b. Other methods.—There are other methods of assisting and teaching Christian workers, which can scarcely be classified. Among these may be mentioned *personal influence and example*, such that thereby Christian workers may be led to honor and reverence the Word of God, and to desire to become mighty in the Scriptures. Some speak of holding weekly teachers-meetings for Sunday School

workers. Others, of weekly meetings of workers, to study together the chief doctrines which they must teach. One brother speaks of furnishing his workers with copies of the Biblical Expositor, and of encouraging them to keep up such reading. Another makes it a point to urge his workers to read the Word consecutively, so that the whole Bible can be read through in a year; and sees, as a result, where such a course is followed, a wider and deeper knowledge of the Scriptures, and greater variety in preaching.

V. RESULTS.

As to results following the employment of the above methods, it is impossible to give a detailed report. In the letters in hand, the replies to our question as to results, are of two kinds: either, that the results are good as proved by confessions of faith and increased love for the truth; or, that God alone knows what the results are; that they are spiritual, and cannot be represented by figures.

VI. SUGGESTIONS.

Some of the letters received contain a few brief suggestions, which we append for the benefit of the Council.

a. That any fixed or concerted methods for teaching the Bible are not desirable; that the missionary himself should be first of all mighty in Scriptures, and ready to teach; but that his methods should always be flexible, and adaptable to circumstances and individuals.

b. That pastors should be urged to give to the Christians weekly Bible lectures.

c. That Christians should be helped to study the Bible, in the different books, as books.

d. That the custom should be encouraged of having the children of the Sunday School commit to memory much of the Scriptures.

e. That pastors should be urged to read one chapter from the Old Testament and one from the New at every

Sunday morning service; and also that the Psalms be read responsively at every service.

The committee* appointed to communicate with other of the larger missions in Japan, and to invite their cooperation in arranging to hold a General Missionary Conference of Evangelical Protestant Missions in Japan in the year 1900, presented the following report, which was adopted.

General conference of
evangelical
missions.

The committee of the Council was organized by the election of Albert Oltmans as Chairman and R. E. McAlpine as Secretary; and in pursuance of the resolution of the Council, a letter was prepared embodying the ideas of the said resolution. This letter was sent to all the Protestant Evangelical missions in Japan having ten or more members; requesting the appointment of one member from each mission on the committee appointed by the Council. Of these missions those connected with the following bodies sent favorable replies and appointed members accordingly: American Baptist Missionary Union; American Board; Church Missionary Society; Methodist Episcopal Church, U.S.A.; Methodist Episcopal Church U.S.A. (Southern); Church of Christ; and Salvation Army; making eight in all in addition the missions represented in the Council.

The General Committee met at Kobe on December 29th-30th. The Chairman and Secretary of the committee of Council, were elected Chairman and Secretary of the General Committee, with Arch-deacon Warren as Vice-Chairman. A program for the Conference was agreed upon, the time of meeting fixed for October, 24th-30th, 1900; and the place for holding the Conference, Tokyo. A Literary Sub-committee was appointed, consisting of the Kobe-Osaka members of the General Committee; and a Business Committee, consisting of the members residing in Tokyo. For defraying the incidental expenses of the Conference, it was decided to raise a guarantee fund, to which all per-

* Albert Oltmans, R. E. McAlpine, J. B. Hail, David Thompson, and S. S. Snyder.

sons interested in the Conference are invited to contribute the sum of two *yen*.

In conclusion your committee suggests that, since it has now become an integral part of the General Committee, as indicated in this report, its responsibility to the Council cease after the acceptance of this report.

4. NEW BUSINESS.

How to
increase the
number of
Christian
workers.

The question, How to increase the number of Christian workers? was discussed in a committee of the whole, and the following report was adopted.

1. In the judgment of the committee the primary need is a spirit of anxiety among all classes of Christians for the eternal salvation of their immediate friends and neighbors, resulting in a great increase of voluntary evangelization.

2. The committee recognizes a secondary need of a greater number of consecrated regular evangelists and Bible women.

3. The committee is profoundly impressed with the truth that such blessings are the result of the direct operation of the Holy Spirit upon the heart, and therefore recommends the following action:—

a. That the Council set apart the ordinary prayer meeting on Monday morning to present this matter to God in prayer.

b. That the missionaries connected with this Council wrestle with God in prayer during the coming year, that He may raise up laborers for the harvest.

c. That the need of the Church for workers, and the nature of the call to the ministry be impressed upon the Church by preaching, in Bible classes, and in private conversation.

d. That the Council take steps to prepare one or more tracts on the nature of the call to the Christian ministry, to be sent by post as a gift to all the workers in the Church.

c. That the members of the Council endeavor by God's help to develop a spirit of individual work, believing that in this way God will call some to the Christian ministry.

The attention of the Council was called to a number of matters springing out of the relations of Christians to the other religions of Japan, and the following resolutions were adopted :—

Matters connected with the relations of Christians to the other religions of Japan.

Resolved 1. In view of the close connection of such matters with Christian life, that the missions forming this Council be recommended to exhort and warn the Christians regarding the sin and danger of contributing to temples and heathen festivals ; and also that they make every effort to obtain Christian places of burial.

2. That the missions endeavor both in public and private to effect such a change in public sentiment as shall lead to the removal of the difficulties now existing.

The following resolutions, together with one emphasizing the need of an increase of the missionary force, in order to occupy important places not yet occupied, were adopted and placed in the hands of a committee.*

Increase of the missionary force and of mission funds.

Whereas our hearts have been saddened by the many reductions which have fallen on the estimates of funds needed :

Resolved 1. That we pledge ourselves to united prayer that the Christians in the home-land may bring forth of their abundant treasures sufficient to meet the present urgent demands of the work.

2. That we communicate to the several Boards having representatives in the Council the fact that the funds granted have been used after much prayer ; but that even after conscientious disposition of the means received, work

* Messrs. Scudder, Jones, Hoy, Price, and Oltmans.

once carried on has been given up and many open doors still await entrance.

3. That we therefore urge it upon our respective Boards to continue to call upon the Church for aid, that they may be enabled to grant such estimates as may be presented.

4. That a committee be appointed to prepare a letter setting forth the needs of the work, and forward the same to the Boards.

Ministerial
relief.

The following resolutions were adopted and placed in the hands of a committee.*

Resolved 1. That a committee of three be appointed to investigate the general question of aid to the families of ministers or evangelists who may die or be disabled while in the service of the missions composing this Council; and to report at its next meeting.

2. That the committee be guided by the following instructions:—

a. It shall confer with the committee appointed by the Synod for a similar object; learn what the said committee purposes to do, and in particular whether direct assistance to the Synod or cooperation with it in this matter be possible or desirable.

b. It shall inquire into the various systems and methods of similar relief already in use in long established Churches and missions.

c. If in the judgment of the committee, it shall seem desirable that some action in this line be taken by the missions composing the Council, it shall draft a tentative plan (or several alternate plans), and ascertain by correspondence whether the several missions and their respective Boards would be inclined to favor extending such relief from the regular funds, in case a satisfactory plan can be agreed upon.

d. In case the general attitude of the missions and the Boards be favorable, the committee shall draft complete

* Messrs. Pieters, Wyckoff, and J. B. Hail.

rules and regulations for a fund of this kind, and shall present such draft with its report at the next meeting of the Council.

The Publications Committee was directed to consider the question of preparing a course of study for pastors and evangelists including a list of the best books available on the various subjects; and also to inquire into the practicability of establishing a circulating library (or libraries) for the benefit of pastors and evangelists.

Course of study
and circulating
library for
pastors and
evangelists.

The Rev. S. S. Snyder addressed the Council on the subject of the sale of the Bible. A resolution was adopted, thanking him for his address, and assuring him of the sympathy prayers and cooperation of the Council, in the further prosecution of the work. The Council also expressed its indebtedness to the Rev. Benj. Chappell of the Methodist Mission for his address in behalf of temperance and the Biblical Expositor.

Sale of the
Bible,
temperance
and Biblical
Expositor.

A letter from the English Presbyterian Mission in Formosa was read; and the Secretary was directed to send the fraternal greetings of the Council to the English Presbyterian and also to the Canadian Presbyterian Mission in that island.

Correspondence with
Formosa.

A communication having been received from the representative of the W. C. T. U., suggesting the recommendation of the fourth Sunday in November as Temperance Day a resolution was adopted pledging the Council to earnest effort in behalf of temperance, but stating that the Council does not see the way clear to set apart a particular day for the discussion of the subject.

Temperance
Day.

Archdeacon
Warren.

The following preamble and resolutions in memory of the Ven. Arch-Deacon Warren were adopted.

Whereas since the last meeting of this Council, the Ven. Arch-Deacon C. F. Warren of the Church Missionary Society has gone from his labors on earth to his reward in heaven; and whereas his high Christian character, his earnestness in promoting the spirit of brotherly love and Christian fellowship, his counsel and labors in bringing to a successful issue the first General Missionary Conference at Osaka, and his work on the committee of preparation for the General Missionary Conference to be held in Tokyo next year, commend him to the whole missionary body; therefore Resolved: That this Council place on record its high appreciation of Arch-Deacon Warren as a pure Christian man, an able minister of Christ, and a wise counsellor; that it tenders its sympathy to the Church Missionary Society in its loss and to the family of Arch-Deacon Warren in its bereavement; and that a copy of this preamble and these resolutions be sent to the Secretary of the Church Missionary Society and also to the family of the deceased.

General report
and Com. of
Arrangements
for the next
Council.

Miss Mary Deyo was appointed to write the General Report of the work of the year for the next meeting of the Council; and the Rev. H. M. Landis was appointed a Committee of Arrangements.

Thanks of the
Council and
sermon of the
President.

The thanks of the Council were returned to the President and the committee of the Karuizawa Church; and the President was requested to offer a copy of his sermon to the *Fukuin Shimpō* for publication.

Officers and
Pubs. Com.

On the recommendation of the Committee on Nominations, the following appointments for the coming year were made:

President, J. B. Hail; Vice President, T. C. Winn; Secretary, Albert Oltmans; Treasurer, J. C. Ballagh.

Publications Committee: William Imbrie, E. Rothesay Miller, M. N. Wyekoff, H. B. Price, H. M. Landis, S. S. Snyder, and B. C. Haworth.

The next meeting of the Council was appointed to be held at Karuizawa, on the third Thursday of July, 1900. Next annual meeting.

The doxology was sung; the Rev. Jas. H. Ballagh offered prayer and pronounced the benediction; and the Council adjourned. Close of the Council.

II.

GENERAL REPORT OF THE WORK OF THE YEAR

BY THE

Rev. WILLIAM YATES JONES.

Political
events.

In the affairs of state, the past year has been characterized by extraordinary political unrest. National problems arousing public sentiment have made cabinets unstable. Statesmen have found the nation's way thronged with perplexities. Meanwhile, the *post-bellum* plans for strengthening the armament have gone forward. But none of these affect mission effort so directly as the much talked of Mixed Residence which is now a fact. Passports are a relic of the past. To both foreigner and Japanese, the new conditions have caused much anxious thought. The former has been uneasy lest in passing under Japanese jurisdiction, his privileges and possibilities might be curtailed; the latter has busied himself with visions of the great influx of Europeans who he believes will penetrate to the remotest parts of the empire.

Mixed
Residence.

Treaties.

The practical workings of the treaty regulations, no one can foresee; but government action is taking thought for the future, and public utterances of many high in

authority, even of the Emperor himself, allay one's anxiety greatly. The fairest promises are made that the foreigner and his interests are to receive full consideration. The expectations of the Japanese that foreigners in large numbers will flock to the interior, are likely to suffer some disappointment.

The most apprehensive piece of legislation attempted to thwart the advance of Christianity was a set of resolutions submitted by the Department of Education to the High Council of Education. One article ran thus: "In elementary schools, middle schools, high schools for girls, and all other schools whose curricula are fixed by law, as well as in schools which enjoy special privileges from the government, no religious instruction shall be given; nor shall any religious exercises be performed." Although adopted by the Council, it may not become a law;* but if it should, a Christian Japanese parent must deny religious instruction to his child in school or else subject him to the liability of being drafted into the army at the age of twenty instead of twenty-seven. Fortunately, the leading journals of the country have shown no sympathy with this proposal; and it is most earnestly hoped that public sentiment will defeat such a disastrous enactment.

Extraordinary efforts have been made to secure for Buddhism special recognition and privileges from the government, to the humiliation of Christianity.

The long contest in the Sugamo Prison over the attempt to unseat the Christian chaplain has been remarkably significant in making clear the part which Christianity is already playing in the affairs of state. The hesitancy with which Mr. Tomeoka was transferred to another office as well as the encouraging fact that he was really given a position of wider influence, in a measure lessens our disappointment that his former post is now occupied by a Buddhist priest.

* The Imperial Ordinance and also the Regulations issued by the Department of Education on August 3rd appear in the Appendix.

Moral
condition.

In many quarters, there seems to be a growing deep-seated conviction that the religion of past centuries can no longer furnish a substantial morality. The Japan Mail recently expressed the conviction that Buddhism "grossly neglects the first function of religion; namely, the cultivation of a high moral standard among the young people of the land; a creed which has no place in the hearts of the nation's children is a creed with one foot in the grave."

Opposition
from schools.

Before the Restoration of 1867, education was practically in the hands of the Buddhists. "The school was a part of the temple; the priest was the village pedagogue." But under the new régime, the priesthood has no connection with the educational system. Indeed the young man of to-day is almost without a religion. His faith in the religions which his ancestors believed has been fatally shaken; the claims of Christianity, infidelity and agnosticism have been heard; but his intellectual vanity is better satisfied with other than a creed to be accepted in simple faith. Christian effort finds a mighty barrier reared against it by the schools of the land. The opinion has often been expressed that "whatever anti-foreign feeling exists in Japan finds its fostering parent in the educational staff of the country. It is impossible to suppose that the rudeness so often displayed by students towards foreigners would long survive any resolute effort on the part of school teachers to correct it."*

Dōshisha.

Another event of the year not directly connected with the Missions Coöperating with the Church of Christ in Japan, but of genuine interest to every friend of Christ is the reestablishment of the Dōshisha. The new constitution embodies the principles of the original one, and expressly declares that "Christianity is the foundation of the moral education" promoted by the institution. The new Board of Trustees are believed to be men determined to make Christian teaching not merely a nominal basis, but a force that shall permeate and influence the institution through-

* Japan Mail.

out. Let us hope that the bright prospect may be abundantly fulfilled.

As is always the case during the year, various changes have taken place in the personnel of the missions.

Returned to America on furlough :

Rev. T. T. Alexander, D.D.,	East Japan Pres. Miss.	Returned on furlough.
„ T. M. MacNair,	„ „ „ „	
Mrs. T. M. MacNair,	„ „ „ „	
Miss S. A. Smith,	„ „ „ „	
„ K. M. Youngman,	„ „ „ „	
Rev. A. V. Bryan,	West „ „ „	
Mrs. A. V. Bryan,	„ „ „ „	
Rev. Jas. W. Doughly,	„ „ „ „	
Mrs. Jas. W. Doughly,	„ „ „ „	
Miss Julia Moulton,	North „ Ref. „	
Rev. H. V. S. Peake,	South „ „ „	
Mrs. H. V. S. Peake,	„ „ „ „	
Miss Sara M. Couch,	„ „ „ „	
Rev. William C. Buchanan,	Southern Pres. „	
Mrs. William C. Buchanan,	„ „ „	
Miss Ella Huston,	„ „ „	
Rev. J. P. Moore, D.D.,	German Reformed „	
Mrs. J. P. Moore,	„ „ „	
Miss Mary C. Hallowell,	„ „ „	
Rev. G. W. Van Horne,	Cumb. Pres. „	
Mrs. G. W. Van Horne,	„ „ „	

Returned to Japan after furlough :

Mrs. J. K. McCauley,	East Japan Pres. Miss.
Miss K. M. Youngman,	„ „ „ „
Rev. T. C. Winn,	West „ „ „
Mrs. T. C. Winn,	„ „ „ „
Mrs. William Yates Jones	
(Miss Mary Brokaw)	„ „ „ „
Prof. M. N. Wyckoff, D. Sc.,	North „ Ref. „
Mrs. M. N. Wyckoff,	„ „ „ „
Rev. Henry Stout, D.D.,	South „ „ „
Mrs. Henry Stout,	„ „ „ „

Rev. C. K. Cumming,	Southern	Pres.	Miss.
Mrs. C. K. Cumming,	"	"	"
Rev. S. P. Fulton,	"	"	"
Mrs. S. P. Fulton,	"	"	"
Miss Elizabeth Wimbish,	"	"	"

Rev. J. P.
Moore D.D.

It is a cause for sincere gratitude that death has not entered the ranks of our missionary body. The Lord of the vineyard has heard the earnest prayers offered by the Council a year ago for the Rev. J. P. Moore, D.D. of the German Reformed Mission. It has seemed best for him temporarily to return to America; and he is now recuperating at the St. Helena Sanitarium in California. His physicians say there is no serious organic trouble; so we may hope for his speedy recovery.

Retirement
from service.

A number who have spent years in the service have retired. Miss I. A. Leete, after seventeen years in educational work, returned to America in October. After nearly thirteen years of service in the Kanazawa Girls School, Mrs. L. M. Naylor has entered upon home mission work in Oregon. For family reasons, the Rev. Dr. and Mrs. R. B. Grinnan have found it necessary to leave the field, and Dr. Grinnan has already accepted a charge in Louisville. Miss Reba L. Irving also is not expected to return.

On the other hand the missionary force has been strengthened by the following new workers.

Reinforce-
ments.

Rev. John G. Dunlop,	West Japan	Pres.	Miss.
Mrs. John G. Dunlop,	"	"	"
Miss Grace Curtis Glenn,	"	"	"
Miss Ida R. Luther,	"	"	"
Miss Harriet Wyekoff,	North	Ref.	"
Miss Anna B. Stout,	South	"	"

New appoint-
ments.

In addition to this number, the Rev. Chas. M. Myers is under appointment to Steele College, and is expected to arrive in September. The vacancy caused by the resignation of Mrs. Naylor is to be filled by Miss Marion Nivling of Sioux City, Iowa. Two new families and one

single lady are soon to be added to the German Reformed Mission.

Various other requests are now before the Boards in America. The North Japan Reformed Mission for two men; one for the theological seminary, and one for evangelistic work; the Southern Pres. Mission for three men and one single lady; the East and West Japan Pres. Missions are each asking for one single lady. The Cumberland Pres. Mission has asked for reinforcements, the number not being specified. Besides these formal requests, the South Japan Reformed Mission has for years urged the need of one more family for evangelistic work; though its Board has not yet seen its way clear to grant such an increase.

Requests for
workers.

Our review of the work will be reported under the two heads: Educational and evangelistic. Since special committees will deal with self-support and publications, this paper does not attempt to present facts in those lines. Statistics concerning schools will be found at the close of the section on educational work.

EDUCATIONAL WORK.

Of the three theological institutions connected with the coöperating missions only two, the Meiji Gakuin and the Tōhoku Gakuin have been in actual operation.

Theo.
seminaries.

The theological department of Steele College has remained suspended, owing to the lack of students and the continued absence of the Rev. Henry Stout, D.D. Dr. Stout returned during the year, but it has not yet been found possible to reopen; though it is hoped that this department may opened again next year.

Steele College.

In the Meiji Gakuin, there has been no occurrence to call for special mention. In September three new students were admitted to the Preparatory Class, all of whom presented testimonials of exceptional excellence both as to ability and as to Christian character. This is not a large increase; and two students have been compelled, for personal reasons, to withdraw for the present; but they hope

Meiji Gakuin

to return next year. In March five regular students and one special student, all of whom are now in evangelistic work, were graduated. During the last year there have been in attendance, one Post-graduate, five Seniors, two Middlers, and three in the Preparatory Class. The course of study for the year included the following subjects: O. T. Introduction, History and Theology; N. T. Introduction and Theology; the life of Christ and exegesis of the Epistles, (Phil. and Cor.); Reading in English; General History; History of the Church and of Doctrine; Church Polity; Homiletics; Ethics; Apologetics; Philosophy of Religion and Systematic Theology. The course of lectures on Pastoral Theology usually given by some one of the Japanese pastors was last year delivered by the Rev. Mr. Kozaki. For some time past the North Japan Reformed (Dutch) Mission has been without a representative in this department of the Meiji Gakuin. Those in connection with the institution are desirous that there should be such a representative, and the Board of Directors unanimously resolved to invite the Rev. Albert Oltmans to the chair of the Old Testament. Mr. Oltmans' decision has not yet been announced.

Vacancy in
faculty.

Tohoku
Gakuin.

The attendance in the theological department of the Tohoku Gakuin has numbered eight; and while its prosperity has not been all that could be desired, those in charge rejoice in the spiritual atmosphere which pervades the school.

Bible schools.

Corresponding to the theological seminaries for the training of men for the ministry are the training schools preparing women for Bible work. Of these there are three: The Bible Training School in Tokyo, the Bible Readers School in Yokohama, and the Tsu Bible Training School in the Province of Ise.

Bible training
school.

There is no special change to report in the Tokyo Bible Training School. Last year four graduates went to take places of responsibility in Osaka, Wakayama, Yamaguchi and Tokyo. "Happily their places were filled with new students; so that we have had a total of nineteen. The upper classes spent the summer in five

different places in the country; and owing to Mrs. MacNair's absence, one class was allowed to continue in outside work until the end of the year. The regular Sunday School work has been kept up in eight places throughout the year. Study and discipline have done much for all both young and old. The younger women will have this own place of work as wives and helpers, but the personal experience of the older women is invaluable in general Christian work where the gospel is to be given to all classes and ages." *

The Bible Readers School has been full to the utmost. Its object is "the education and elevation of Christian women, and their preparation for evangelistic service."

Bible Readers
School.

In the Tsn Bible Training School, two were graduated in 1898; and one, the wife of an evangelist, received a certificate of attendance in Bible study alone. Sickness has interfered much with the welfare of the school this year; but fortunately all those who were ill recovered and faithful work has been done.

Tsn Bible
Institute.

Miss Sara M. Couch, in addition to teaching four Bible classes each week in Sturges Seminary, has continued her training class. Besides instructing the three women in attendance, two Sunday Schools have been maintained and touring done in the north of Kyushu.

Nagasaki
Training
Class.

There are four schools for the education of boys.

Beginning our description with the one farthest north, "the Tōhoku Gakuin, has had a quiet prosperous year. Religious instruction has been strongly emphasized and the students are making good progress in spiritual matters. Twelve young men have been baptized. There are one hundred forty-one† in attendance."‡ The Industrial Home in connection with this school has sixty-six students, for which it provides quarters. Others are waiting to be admitted. Here each one earns about half of what it

Tohoku
Gakuin.

Industrial
Home.

* Miss A. B. West.

† Includes theological students.

‡ Rev. W. E. Hoy.

costs for his education ; or with two and one half or three *yen** per month, together with the work in the Home, a student is enabled to study in the school." † The Kaneko Memorial Press added within the year enhances the good work which the Home was already doing. Considerable printing is done both in English and in Japanese ; and Christian literature is sold.

Meiji Gakuin.

The academic department of the Meiji Gakuin with April 1st, 1898 "became a Chū Gakko (Middle School) in connection with the educational system of the City of Tokyo. This change gives the institution the advantages of the city schools of the same grade without interference in its Christian work and aims. The work of the year may fairly be described as encouraging; clearly more so than that of several preceding ones." ‡ The change in the school was made after the opening of the school year in 1898, so that this in the first school year under the new arrangement. "The present number now on the roll is about one hundred and twenty ; an increase of nearly fifty over last year. Twenty six are Christians. Nine students have been baptized since June 30th 1898, and there are several inquirers." §

"It is interesting to note that the Christian constituency of the school is steadily increasing. Two-thirds of the students are either from Christian homes or have Christian relatives. The school is thus coming more and more to occupy the position of a place of training for the sons of the Church." ||

Kyodo-kwan.

The Kyōdōkwan of the Southern Presbyterian Mission School at Okazaki has been in much the same condition as in former years. Eighteen students entered ; but some being dropped for inefficiency only eleven were retained. Though good reports are heard regarding former

* A *yen* is worth about 50 cents in gold.

† Rev. S. S. Snyder.

‡ Annual Report of the Meiji Gakuin.

§ Prof. M. N. Wyckoff.

|| Annual Report of the Meiji Gakuin.

students, the mission has thought it best to close the school.

There have been no changes of importance either in the curriculum or management of the academic department of Steele College. The return of Dr. Stout has given the institution two foreign teachers. The class which entered in 1898 was smaller than that of the previous year; owing it is believed to insufficient advertising due to reduced appropriations. An effort was made to establish an industrial department; but because of outside causes its success has not been all that was hoped. However, the undertaking has not been without good results. "During the fall term one of the saddest events in the history of the school took place. It was discovered that several of the upper class boys had been guilty of gross immorality. Almost all the young men involved were Christians and the sons of Christian families. Some of the guilty ones had voluntarily left the school before the matter became public. Those that remained were expelled, although it was a great grief that such action should be necessary. The scandal has had an injurious effect on the religious interest in the school; and especially on the voluntary work of the Y. M. C. A. This has been throughout the year in a languishing state. At the close of the period covered by this report there are but five communicants left among the students, though there are several others who come from Christian homes who throw the weight of their influence on the Christian side."*

Education for girls has been caused on in twelve schools.

In 1895 the Sei Shu Jo-gakko† in Otaru, which had its origin in a desire to do something for the very poor, began in a very humble way with four pupils. With its two flourishing kindergartens, it is under the care of the East Japan Pres. Mission and personally cared for by Miss Clara Rose; but all expenses not covered by the receipts from tuition have been met from private funds.

Seishu Jo-gakko.

* Annual Report of the South Japan Reformed Mission.

† Girls School.

The boarding department was given up last year. This school is planned on simple lines and subordinates all other lessons to the teaching of Christ. "The Bible is the daily text book and memorizing Scripture a speciality."* Methodists, Episcopalians and Congregationalists have contributed pupils.

Hokusei Jo-
gakko.

The Hoku Sei Jo-gakko in Sapporo has had a trying year in many ways. "First came the floods in September devastating the homes of some of the pupils and preventing many from reaching Sapporo till late in the fall. Owing to broken communications, no doubt many who otherwise might have entered their daughters in September were too poor to do so on account of the floods. Then came a damp unhealthy season bringing with it fevers and colds which prostrated from twenty to twenty-five of the boarders one after another, and kept the day scholars from attending regularly."† After Christmas diphtheria broke out. Besides all this, trouble arising from insubordination on the part of a few of the older boarders has greatly interfered with the prosperity of the school. Yet the year has brought spiritual blessings; and nine have professed their faith in Christ. The majority of the pupils are in the primary classes; but it is the policy of the school every year to drop the lowest class from the course until the advanced course requires only four, and the preparatory course only two years.

Miyagi Jo-
gakko.

The Miyagi Jo-gakko at Sendai seems to have spent a good year. Fifty students have been enrolled, eleven of whom have been baptized. Ten girls were graduated.

Joshi Gakuin.

"In thinking of the Joshi Gakuin one must bear in mind that it is in fact a High School. The older girls are not children but young women twenty years of age; some among the day scholars are married. The advanced classes of necessity add much to the labor of the ladies; but it is precisely in the advanced classes that the distinctive work of the school is done. The school is the centre of evangelistic work among the churches and else-

* Miss Clara Rose.

† Mrs. G. P. Pierson.

where. Four-fifths of the pupils are Christians; and the tone of the school is spiritual. A passing visit of the Rev. Geo. C. Needham was highly appreciated; and throughout the year the Rev. and Mrs. S. J. Milliken, now on a visit to their daughter, besides other good work, have rendered constant service in the class room."*

In Ferris Seminary at Yokohama, "the work of teachers and pupils has been very satisfactory, though not marked by so great a degree of enthusiasm as has characterized it in some previous years. A healthful and refreshing work of grace has been going on throughout the year. Dr. Needham's visit in November resulted in at least nine candidates for baptism; and others are serious and attentive to the means of grace."†

Ferris
Seminary.

The Union Girls School at No. 212 Bluff, Yokohama, has enrolled one hundred and ten pupils, ten of whom have been graduated. Since March there has been an organized course of Bible study. Six Sunday Schools are supported and taught in connection with this institution.

Union Girls
School.

The Southern Pres. Mission maintains the Kinjo Jo-gakko in Nagoya. Miss Ella Huston has been in charge. Of the sixty-two pupils enrolled only one has received mission aid. The religious influence has been good; three having united with the church. The older girls work regularly among the children of the city.

Kinjo Jo-
gakko.

The lady in charge of the Naniwa Jo-gakko in Osaka, Miss A. E. Garvin, writes that "sixty-nine have been enrolled; an increase of twenty-five since the beginning of April. This increase in numbers is notwithstanding the uncompromising stand for Christianity which the school has taken from the beginning. The order this year as always has been devotional exercises at the opening of school, and daily recitations and graded class work in Bible study. A lecture on Christian doctrines or Christian ethics is given once a week. Other meetings are held for the boarders, with whom by far the best work is done. Few day pupils became Christians. The day pupil element

Naniwa Jo-
gakko.

* Annual Report of the East Japan Mission.

† Rev. E. S. Booth.

however has done much to break down prejudice and prepare the way for evangelistic work ; so that now we are beginning, with every prospect of success, a really aggressive work with the school as a centre.”*

Wilmina Jo-gakko.

The Wilmina Jo-gakko, also in Osaka, is encouraged by an attendance of forty-three against twenty-eight during the previous year. “Self-support is also increasing, Japanese sewing has proved interesting.”† The girls in this, as in most other girls schools, engage in Sunday School work.

Kōjō Jo-gakko.

Yamaguchi is the seat of the Kōjō Jo-gakko whose year has been specially marked by an increased attendance. This year the pupils are younger than usual ; nearly one-half being in the preparatory department. Two Christian young women graduates of the school are now among the teachers and are a great help and satisfaction. The great obstacle to progress here is an instinctive dread and hatred of Christianity. The girls school in the town, with a course of study not nearly so complete as that of the Kōjō Jo-gakko, with no English and no better accommodations though much more expensive, has one hundred and seventy pupils.‡

Kanazawa Girls School.

The retirement of Mrs. L. M. Naylor from the Kanazawa Girls School caused deep regret. Miss Kate Shaw reports that “this school has been most prosperous and signally blessed in all the work and plans of the year. This has been especially apparent since the new school year opened on April 10th. The spiritual condition of the pupils and of most of the teachers has been encouraging. The morning watch and all times for prayer and religious meetings, as well as the Bible class hour, have been eagerly observed and continually pronounced the best hours of the day.”

Sturges Seminary.

Sturges Seminary, located in Nagasaki, in 1898 enrolled fifty-four students. Last autumn four of the boarders

* Miss A. E. Garvin.

† Miss Jennie Freeland.

‡ Miss G. S. Biglow.

united with the church. "A Sunday afternoon Bible class, composed of the younger pupils in the boarding department, has had a voluntary attendance of thirteen. One of these has joined the church, and there is more interest shown than at first."* There has been work done for children in six day schools and in various kindergartens.

The Kanagawa Eiwa Shō Gakko, which has suffered from various reductions in former years, is now regaining its old prosperity. "Recently, after a thorough investigation of all the Shō Gakko in the city the Kencho (county office) informed the public through the newspapers that this was the best Shō Gakko in the city."† The kindergarten, which was suspended, has been reopened with a promising attendance.

Kanagawa
Shō Gakko.

The Kiiku and the Kwassui Gakko, under the care of Miss Alice Haworth, have been especially blessed. Twenty pupils were graduated in March. Two kindergartens—one in the City of Osaka and the other in Sakai ten miles distant—after being suspended temporarily have been resumed. The kindergartens have been of marked advantage to the preaching services.

Kiiku and
Kwassui
Gakko.

One hundred and ninety have been enrolled in those four schools.

In Kyoto, Miss Martha E. Kelly, in addition to an encouraging work by means of English, writes that kindergarten work has shown greater fruitage than before with every prospect of continuance.

In the same city under the direction of Mrs. J. B. Porter the Marguerite Ayres Kindergarten with sixty children "has never been in a more flourishing condition; and continues to send its influence of light and blessing into many homes."

Marguerite
Ayres
Kindergarten.

The Tai Sei Shō Gakko "has four teachers. Besides these, there are instructors in sewing, knitting and

Tai Sei Shō
Gakko.

* Miss A. K. Stryker.

† Miss F. E. Porter.

calisthenics, who attend for four hours during the week. In addition to her day school work, Miss Case has three Sunday Schools; and through the kindness of Mrs. Hepburn has opened a reading room.

Tsukiji School. "The Tsukiji School (Keimo No. 1), hitherto under the care of Miss Youngman, is now under that of Mrs. McCauley. The entire number of pupils enrolled during the year was one hundred and eighty-two; and the constant attendance one hundred and five. The boys and girls are about equal in number. There are five teachers employed and a small tuition is charged.

Shiba School. The Shiba School (Keimo No. 2) is once more under the case of Mrs. McCauley. Of the one hundred and sixty-nine pupils on the roll, one hundred and sixty-three attended regularly. There are children of policemen, artisans and *jinrikisha* men. The fluctuation in attendance is largely due to the change of residence of the parents, who move here and there in pursuit of their trades. The children of the very poor leave the school to earn their living after finishing the primary course. In addition to other instruction the children have daily one hour's teaching in the great truths of the Bible.

Shinagawa School. Miss West, during the absence of Mrs. MacNair, is in charge of the school in Shinagawa. The day school has an attendance of one hundred and fifteen; and the Sunday School of forty. This difference is caused by the poverty of the parents, who on Sunday hire out the children to act as nurses, to run on errands and to turn a penny in one way or another. With a single exception, the children come from homes without Christian influence and where there is no Christian training. Yet they have a surprisingly accurate knowledge of the truths of the Scriptures and they have become well behaved and obedient."*

* Annual Report East Japan Pres. Mission.

In both Kagoshima and Aomori, charity schools have been in operation for at least a part of the year.

Charity
schools.

The following tables representing the educational work of the Council are made from the statistics of the year June 1898—June 1899.

SCHOOLS FOR BOYS AND YOUNG MEN.

Name	Location	Supported by	Students,	Graduates,	Christians,	Baptists,
Tohoku Gakuin. . . .	Sendai . . .	Ger. Ref. Miss. . .	133	0	39	12
Meiji Gakuin	Tokyo . . {	E. J. Pres. Miss. }	155	6	26	9
		N. J. Ref. Miss. }				
Kyōdōkwan	Okazaki. . .	Southern Pres. . .	15	0	1	0
Steele College. . . .	Nagasaki. .	S. J. Ref. Miss. . .	101	0	5	0
Total			404	6	71	21

Theological students: Tohoku Gakuin, 8; Meiji Gakuin, 15.

SCHOOLS FOR GIRLS AND YOUNG WOMEN.

Name	Location	Supported by	Students,	Graduates,	Christians,	Baptists,
Sei Shu Jo-gakko. . .	Otaru	E. J. Pres. Miss. . .	35	0	8	0
Hoku Sei Jo-gakko. .	Sapporo . . .	E. J. Pres. Miss. . .	112	3	28	8
Miyagi Jo-gakko. . .	Sendai	Ger. Ref. Miss. . .	50	5	30	11
Joshi Gakuin	Tokyo	E. J. Pres. Miss. . .	149	4	68	5
Ferris Seminary . . .	Yokohama. .	N. J. Ref. Miss. . .	70	6	29	12
Union Girls School. .	Yokohama. .	W. U. M. Soc. . . .	110	10	76	16
Kinjo Jo-gakko. . . .	Nagoya. . . .	South. Pres. Miss. .	62	5	21	2
Shiritsu Jo-gakko. .	Kanazawa . .	W. J. Pres. Miss. . .	33	2	20	6
Kōjō Jo-gakko	Yamaguchi. .	W. J. Pres. Miss. . .	36	3	14	8
Wilmina Girls School	Osaka. . . .	Cumb. Pres. Miss. .	43	0	8	3
Naniwa Jo-gakko. . .	Osaka. . . .	W. J. Pres. Miss. . .	69	1	6	5
Sturges Seminary. . .	Nagasaki . .	S. J. Ref. Miss. . .	70	2	10	4
Total			830	41	318	80

SCHOOLS FOR CHILDREN.

Name	Location	Supported by	Pupils
Eiwa Shō Gakko . . .	Kanazawa . . .	W. J. Pres. Miss. . .	66
Kiiku Gakko.	Osaka	" " "	110
Kwassui Gakko. . . .	"	" " "	60

Name	Location	Supported by	Pupils
Tai Sei Shō Gakko.	Yokohama	E. J. Pres. Miss.	190
Primary School.	Shinagawa	" " "	115
Keimo No. 1	Tokyo	" " "	140
" " 2	"	" " "	160
Total			841

KINDERGARTENS.

Name	Location	Supported by	Pupils
Kanazawa	Kanazawa	W. J. Pres. Miss.	14
Fukushima	Osaka	" " "	30
Sakai	Sakai	" " "	43
Otaru (2)	Otaru	E. " "	80
Marguerite Ayres	Kyoto	W. " "	60
Nishijin	"	" " "	67
Total			294

TRAINING SCHOOLS FOR WOMEN.

Name	Location	Supported by	Pupils
Bible Training School.	Tokyo	E. J. Pres. Miss.	19
" Readers "	Yokohama	W. U. M. Soc.	106†
" Training "	Tsu	Cumb. Pres.	11
Training Class	Nagasaki	S. J. Ref. Miss.	3
Total			133

EVANGELISTIC WORK.

In viewing the evangelistic work in the different fields, it is evident that the outlook has taken on a brighter aspect since the last meeting of the Council. The chief encouragement is that larger numbers are willing to hear and investigate the truth. Apparently the most pronounced opposition from the heathen religions is in the regions of Ise and Nagano, which are the seats of famous shrines and temples, and about Akagaki. From many fields come tidings of better attendance at evangelistic services with a deepening desire to know what Christianity teaches.

Kagoshima.

Inquiring into the condition of evangelistic effort beginning at Kagoshima, the farthest limit south, the

missionary in charge writes " with profound gratitude for the abundant opportunities of the year and the measure in which it has been possible to take advantage of them. No great numbers have been baptized, but there has been a widening and deepening in each field; and the state of the work on the whole is much better than a year ago. There are about fifteen inquirers in the whole field who seem nearly ripe for baptism and others here and there are quietly seeking the way. There is more Bible reading, more listening to good instruction, more prayer in this field than ever before. There does not seem to be a 'boom' any where, but simply an accumulation of the results of constant effort on the part of those interested and engaged."* The church in Kagoshima has secured a finely located lot to which the building formerly used has been removed. The Christians showed great devotion in this enterprise, and are already reaping indirect spiritual benefit. In Miyakanojō, there are indications of the weakening of Buddhism; and also in Kawanabe there is special encouragement. It is a great loss to the work that a precarious state of health has compelled the Rev. H. V. S. Peeke and family to return to the United States temporarily; thus depriving the station of the supervision of a resident missionary.

The missionaries in Nagasaki rejoice in having secured for a preaching place a building in the heart of the city, a few steps to the side of one of the main thoroughfares. Since the Japanese Christians are interested in the effort, and the Rev. A. Segawa a man of superior qualities is in charge, the outlook for the endeavor is full of promise. The Nagasaki Church has taken a forward step toward self-support in assuming the janitor's wages. It is now self-supporting, excepting that it pays no rent for the building which is mission property. In spiritual things the year has not been marked. In common with other parts of the field, a condition of spiritual drouth has prevailed; but no untoward events have occurred to disturb the peace of the congregation. One encouraging sign in the

Nagasaki.

* Rev. H. V. S. Peeke.

life of the church has been an increasing faithfulness in its treatment of those who had openly defiled the Christian name or who testified by constant and long neglect of the means of grace that they considered Christian things to be of no importance.*

Saga. The large field in the northern part of this island has been for the most part superintended by the Rev. A. Oltmans from Saga as a centre. Since his return Dr. Stout has become responsible for three outstations near Nagasaki; and some work in the extreme north is cared for by the Presbyterian Mission. The behavior

Karatsu. of the pastor of the Karatsu Church has been such as to make it necessary to suspend him from the ministry. The immediate occasion of discipline was the rumor that he had misappropriated the property of the church. It throws light on a dark cloud to note "the vigor with which the proper body in the Japanese church took up the matter, and to see that the seriousness of such an abuse of trust was clearly recognized.†

This is the first case of suspension from the ministry within the bounds of that Presbytery. Mr. Oltmans has a class of students from the Middle School which he has met three times each week when at home. This has "developed from an English class in the Bible to a Bible class in the English Bible with explanations in Japanese." The number of baptisms during the year has not been large, but the encouragements outweigh the discouragements. Here and there have been additions to the church usually of a very encouraging nature. The work in the region of Oita on the east coast has been specially blessed. Reports as late as the middle of June tell of a work of grace going on among the *Shinheimin*‡ in that vicinity. Four have been baptized and others are inquirers. The Oita Christians meet with them on the plain basis of Christian brotherhood, which is a genuine comfort to this class which is accustomed to

Oita.

* Rev. A. Pieters.

† Rev. A. Oltmans.

‡ Eta, persons of low caste.

being despised. In another field a large number are "favorably impressed, and some are very near to the kingdom if not already in it. On the whole things look very encouraging. A great many are being quietly prepared for the great ingathering when it shall come."*

"One of the specialities of the year was a visit to Kumamoto, where at the request of the students of the Higher Normal School, Mr. Oltmans delivered two lectures; one directly on Christianity in a Methodist Church building attended by about three hundred students of the school; and one on a moral subject in the school building which was attended by about five hundred students and teachers. The request came through the students who had formerly studied the Bible with Mr. Oltmans in Saga while attending school there."† This certainly is a sign of great encouragement considering the general attitude of the educational classes.

Kumamoto

Passing from the island of Kyushu to the Island of Shikoku on the east, we find the work in the Province of Iyo in a prosperous condition; but since there is no resident missionary there, the best results are not attained. There is also a lack of Japanese workers "due partly to the scarcity of mission funds and partly to the difficulty of keeping men at the low salaries now paid."‡

Iyo.

Within the Province of Tosa there are three self-supporting bodies of believers; at Kochi, Aki and Gomen. The church in Kochi is reported as numerically one of the strongest, and in activity excelled by no other church in the Synod.§

Tosa.

More than a year ago the Rev. J. W. Moore and family removed from Kochi to the town of Susaki, twenty-five miles distant. The work in this region is more encouraging than was expected, but it is too early yet to report results. Miss Sala Evans, in the City of Kochi, has worked among the children and had interest-

Susaki.

Kochi.

* Rev. A. Oltmans.

† Annual Report South Japan Reformed Mission.

‡ Rev. B. C. Haworth.

§ Annual Report Southern Presbyterian Mission.

ing visits in the hospital, besides doing house to house visiting.

Awa.

The work in Awa, the southwest province of this island, centres in the prosperous City of Tokushima. This part of the field has suffered greatly because of a lack of Japanese workers. Two have died within the year. This has thrown a large amount of labor upon the Rev. S. R. Hope, who has the chief responsibility. There is a deep-seated prejudice against Christianity in this region; however, special efforts among the teachers in the schools have been followed with encouraging results. Those from this class who have received baptism, have shown great zeal in organizing classes for Bible study among their fellow teachers. Mr. Hope closes his report thus: "Speaking now and in general about the work in Awa, I think I can say that it is full of promise. There are abundant opportunities for work, and an encouraging disposition in many to hear the Word."

Sanuki.

The remaining province of Sanuki, after having been temporarily without resident missionaries, is now manned by the Rev. Wm. C. and Walter McS. Buchanan. When they settled in Takamatsu they found a feud between "two members of the Church who were brothers in the flesh as well as in Christ." Happily this quarrel has been amicably adjusted, and the church is in a much improved state. There have been applications for baptism, but since there were doubts concerning the fitness of the applicants, the rite was not administered. A good work has been done among students of the Middle School, and street preaching carried on with success.

Yamaguchi.

Taking a new start from the western end of the main island, we find that the Yamaguchi station has only one-half the number of workers there in 1896. Only three outstations, however, have been abandoned. Twelve points yet remain where the gospel is proclaimed weekly, and ten more which are visited less frequently. "The Japanese believers are rising to their duty as to self-support. In nearly every outstation, contributions have increased. Notably several of the preachers have become

imbued with the Scriptural principles of self-support, and are not only teaching them but also reducing them to practice.”* The Rev. Jas. B. Ayres writes that it is surprising to see the amount of interest manifested among the young men of the Koto Gakko.† “There are a large number (for this school) in the Y. M. C. A., and a large number attend the Sunday School.” Of the work in general he says, “Indifference and ignorance are the real obstacles.” Miss Mary M. Palmer is spending her time chiefly in evangelistic work, visiting the outstations near the city once a month and those farther away about once in two months. “If any advance is noticeable it is in that some of the women in the outstations are growing in willingness to make personal effort to bring others to Christ, and to take part in the meetings.”‡

The Hiroshima station has had a quiet year. It, in common with many other fields, has suffered from removals. Work with individuals has yielded gratifying results. Unfortunately for this locality, both of the missionaries stationed there, the Rev. J. Doughty and A. V. Bryan, are now absent on furlough.

Hiroshima.

Reporting for Kobe, the Rev. H. B. Price says, “One street chapel was kept open one night in the week up to February; but the high rent and the seemingly small results from that kind of work, together with an abundance of work in other lines, caused me to give up that chapel.” Much time has been given to classes or schools where English and the Bible were taught. Whenever the foreign workers have taught English the Bible also has been taught. In this way about sixty young men have been reached with the truth. Mr. Cameron Johnson, an independent missionary, has rendered efficient service in these classes. Mr. Price has made a vigorous and successful effort in searching out members of the Church of Christ in Japan who have come to Kobe, but have not transferred their church-membership. A considerable

Kobe.

* Rev. F. S. Curtis.

† Govt. High School.

‡ Miss Mary M. Palmer.

number have been induced to become members of the Kobe Church. The erection in 1898 of a neat comfortable church building marked the beginning of an era of new life energy and prosperity, which has turned the little body of struggling Christians into an independent, united and vigorous Church. The spirit of money making, the many temptations thrown about the young men, and the constant coming and going of the population, make this a difficult field for work. On the whole however the condition of the work has been good. Both contributions and the number added to the church are larger than ever before. Striking advance in liberality is noted and also growth in personal work by the Christians.

Osaka.

The present outlook in Osaka is more hopeful than ever before. The Rev. G. W. Van Horne reports more baptisms than ever before; more children are in Sunday School, and the number of inquirers increased. Another writes, "There is no great movement toward the Church, yet we have better attended meetings and better attention than we have had for several years."* Services held in the vicinity of the boat landing have reached a large number not very permanently located. The seed thus sown has been scattered widely; and while fruitage may not now be apparent, by faith we know that it will accomplish the purpose of the Good Sower.

Some of the missionaries living in Osaka labor in the provinces to the south and west. This work has in a general way been described in the statements concerning Osaka.

Wakayama.

Miss Agnes Morgan, who is working in the Province of Kii to the south, has been busier than a worker ought to be for long at a time; but she has found more opportunities than she could avail herself of. In that region enough people are interested in seeking the truth to keep all workers busy. Still farther south in Tanabe, Miss Julia L. Leavitt thus describes the situation, "There is no difficulty in getting the people to come and hear and

Tanabe.

* Rev. A. D. Hail, D.D.

ask questions." The country work is especially interesting. The pastor in Tanabe gives much attention to the scattered Christians, walking many miles over rough mountain roads to visit them. In connection with the Tanabe work there have been several baptisms, and the Sunday School has grown in size and interest.

In Kyoto the congregations have been good, the number of inquirers has increased, and during 1898 twenty-three adults were added to the Church. This Sunday School leads all in the Naniwa Presbytery; having one hundred in attendance in eight classes. Self-support is advancing. Because of illness in the families of the evangelists, the country work has suffered somewhat. It "has however been kept up, and the good seed has continued to be sown."

Kyoto.

In addition to work in his own field, the Rev. J. B. Porter has spent considerable time in visiting the whole field of the Naniwa Presbytery. Of some of the things which impressed him he writes thus:

Naniwa
Presbytery.

"1. The value of railroads as a agency for spreading the gospel. This is especially noticeable in the Hoku-rikudo, in Wakayama and on the Kansai R.R. Towns along those lines that have long and stubbornly held out in their opposition to the gospel are now open to the truth, and present receptive faces to the preacher. There may be two reasons for this. The railway brings in a new population who are not bound to local temples; and many of the R.R. officials are either Christians or friendly to Christianity. Another reason is that a railway brings an air of progress into the town. Every one feels that he must brush the cobwebs out of his eyes, and try to keep up with the world or be left behind. So in the interests of progress he admits Christianity to his town.

2. A feeling of spiritual hunger seems to be on the increase. This is shown in the increased number of persons who came to seek personal information concerning Christianity and also in the way in which Christianity is becoming more popular in some communities where it was

formerly opposed. The same feeling is seen in the way many complain of the growing immorality of the country and the utter inability of the forces at work in the country to remove such abuses, unless Christianity be such a power. There is also a confession on the part of many thinking men that a spiritual religion is necessary for the best conception of moral principles.

3. There seem to be very few cases of open persecution of the faith. The only place where I found there had been persecution was at Daishoji; and there it has ceased with apologies to the evangelist for the way he had been treated.

4. The evangelists are usually earnest men and faithfully breaking the Bread of Life to their people."

Mr. Porter feels "deeply impressed with the belief that we are on the threshold of a forward move in the Lord's course in Japan."

Fukui.

What has just been remarked concerning the influence of railroads is felt on the west coast in the regions of Fukui and Kanazawa. Meetings for unbelievers are well-attended and literature is enthusiastically received.

Four persons have united with the church in Fukui, the only baptisms there in more than two years. Much literature distributed at the railway station, and some at evangelistic meetings has pretty well permeated the region; and the leading book-seller of the city has gladly consented to sell the Scriptures. The Bible correspondence begun by the Rev. Geo. W. Fulton has developed into an eight-paged semi-monthly paper which is eagerly inquired for if not promptly issued. There have also been two baptisms in Takefu.

"It is too soon to report any thing beyond progress in the effort to reopen the old work and to establish new work among the women and children in and around Fukui; since owing to failure to obtain a helper until June 1st, Mrs. Jones could do little outside of Fukui. Meetings in two places in Fukui, in one in Takefu, and also in the preaching place at Maruoka, have had an encouraging attendance. The same opposing school

teacher is found here as well as elsewhere, and is doing his utmost to break up the childrens' meetings."

The situation in Kanazawa is described as hopeful, though the year has brought about no great changes. Rev. Harvey Brokaw speaking of the outlook says, "The railroad has penetrated through the centre of our field; and we think we can note a greater spirit of liberality and willingness to be taught on that account. There is a noticeable spirit of progress in the commercial life of the region, which we trust will cause the whole work to progress also." The west coast because of its situation has not been so permeated as some other parts, though it is now becoming more receptive to western and Christian ideas. Buddhism however still retains a powerful grasp on the people.

The churches in Kanazawa have been strengthened by the addition of substantial members from other localities, as well as by the reception of an unusually large number on profession of their faith. Attendance at the services has greatly increased, and the teaching of the English Bible has been richly blessed. Early in the year, a Y. M. C. A. was organized among the churches with a membership of seventy-three.

The region south reports "quite a number of inquirers and two candidates for baptism, where formerly indifference and even presecution prevailed."

Continuing our review by passing to the Province of Ise in the south, we are confronted by the great Shinto shrines at Yamada which make evangelistic effort in this section extremely difficult; yet in the city of Tsu thirty have been added to the Church. Mrs. A. M. Drennan states that they have introduced tent work with success. Large orderly audiences assembled for the meetings. Continuing she says, "It seems to me that there is on the part of the people of this province a readiness to hear the gospel. I might say a growing desire to know what the Bible teaches; and on the part of the better classes a more respectful treatment of Christians, and a greater interest and more spirituality among the women with a

desire to do something toward spreading a knowledge of Christianity among others." The annual meeting of the Christian woman of the province was fruitful of good results.

Nagoya.

The Rev. R. E. McAlpine and family removed from Kobe to Nagoya in September. He has found the extensive Nagoya field too much for one man; but this difficulty will be obviated now that the Rev. C. K. Cumming has returned from his furlough. "The church in the city is in excellent condition from most points of view. It has an efficient pastor, besides whom it employs a faithful evangelist and a Bible woman. It contributes regularly to the various causes of Synod; and the attendance at the services is good. The spiritual condition of the members, considering the surroundings, is good; though one could wish for more earnestness among private Christians in spreading the gospel."* Miss Elizabeth Moore, in addition to her school work, has had encouraging meetings with the children of the city. The Seto Church is making an earnest effort toward self-support and plans are on foot looking toward the building of a church edifice. In the country work connected with Nagoya nineteen persons were baptized during 1898.

Seto.

Okazaki.

The Rev. and Mrs. S. P. Fulton have returned to their work in Okazaki. They are encouraged in that difficult field by the great zeal of the few Christians. The chief obstacle to progress in this part of the country is Buddhism, which is here strong and aggressive. "The priests have been making some desperate efforts to keep the missionaries from gaining an influence over the people. Their opposition however has not taken the form of outward violent opposition; but it is none the less effective for being of a more quiet nature. The work has a few bright phases, and we are encouraged to go forward; but there does not seem to be any prospect for a very large growth in the immediate future. The field is a difficult one; and, judging the future by the past, it will take much faith labor and

* Rev. R. E. McAlpine.

prayer to move the people toward gospel truth. The great need is workers, the opportunities for work are abundant, but the laborers are indeed few. The great hope lies in private individual work."*

Crossing a range of mountains into the southern part of the Province of Shinshu, both encouragements and discouragements are apparent. The Rev. Jas. H. Ballagh visited the field in the early summer and baptized four persons at Sakashita. While delinquent believers are many, Mr. Ballagh's soul was refreshed to find so many warm-hearted and sincere followers of Christ. There is a greater readiness to hear, and a growing conviction that Christianity is here to stay.

Crossing still another range of mountains to Nagano, strong efforts have been made by the Buddhists to resist the advance of the gospel. Christians are scorned and hooted at; children who go to Sunday School are discriminated against by their teachers and reviled by their companions. Opposition led by the priests has been carried even to violence; great lecture meetings addressed by prominent priests from Tokyo have been held for the purpose of assailing Christianity; but the result is beneficial, as it leads people to inquire for themselves about the hated religion."† Mrs. J. W. Schenek has found encouragement in teaching the English Bible; and three from her classes have united with the Church. Work among the women in Nagano and the adjoining places has prospered. During the year 1898 seven received baptism in connection with the Nagano station. A prominent Christian lawyer organized an English school in this city last year. As both the organizer and the man in charge are earnest Christians, the school is openly Christian in principle. Of the eighty pupils enrolled some have already professed Christ.

In the vicinity of Ueda Miss Mary Deyo with three helpers has held twenty-four weekly meetings, reaching

Ueda.

* Rev. S. P. Fulton.

† Rev. Frank S. Scudder.

about sixty women and four hundred children. In five cases she has found a hungering for the truth. Three boys who first heard the gospel in these meetings have received baptism, and several others are ready. When it seemed best to relinquish two of the helpers in March, the Ueda Christians took up the work of seven meetings, and have carried them on successfully. Miss Deyo emphasizes the need of more missionaries in the interior to superintend the work. Her view of the general situation she expresses thus: "The interest in Christianity in this vicinity is spreading and deepening. During the winter, we had many calls from people who wanted to know about Christianity; and we had more opportunities to go to villages to hold meetings than we could avail ourselves of."

Omata.

At Omata in the Province of Yashu, nine persons professed their faith in Christ and received baptism during last year. With some outside assistance a small chapel has been erected and a pastor has been settled. Miss Julia N. Crosby has found work among the women and children, and house to house visiting full of encouragement. The interest in the gospel moves on quietly, but she believes surely; and she is hoping for a great blessing upon the enlarged facilities in that locality.

Tokyo and
Yokohama.

The condition of mission effort in Yokohama and Tokyo seems to have experienced no marked change. The evangelistic word is largely carried on as an adjunct to the various schools.

Mrs. L. H. Pierson of the Womans Union Mission describes the work under her care thus: "In the evangelistic work I have nine stations under my special care; four of them in the Japanese part of Yokohama where we hold open door meetings every evening in the week, excepting Tuesday and Friday. The distant stations I visit twice in each year. This is the most delightful and encouraging part of my work. Crowds assemble at our meetings; and during the past year more quiet earnestness has prevailed than ever before."

Ueno Park.

Of the Ueno Park Mission, Tokyo, the Rev. Hugh Waddell writes as follows: "Mr. Shinawara and I

preach every Sabbath in the Park at four o'clock. We always have a good audience; ten times as large as we could get in any church or preaching place." Within one year fifteen persons have received baptism. Both in Yokohama and Tokyo numerous mission Sunday Schools are carried on under the care of various missionaries.

Dr. Alexander says of the general situation, "I have been struck with the readiness of the people to listen to the truth, and with the desire on the part of many to inquire into the real meaning of Christianity." Of the work superintended from Tokyo come various reports. To the south and east are Kujukuri, Sakura, Chiba and Kisarazu. Kujukuri has a church edifice and pleasant grounds, and the church and Sunday School are growing in numbers and influence. At Kisarazu the condition is described as fairly good; while at Sakura the present state is not one of promise. In three of these places experienced Bible women under the direction of Miss West are a great strength to the cause. Omori has semi-monthly visits from theological students in the Meiji Gakuin. Mr. Kitano, the evangelist stationed at Urawa, often visits Omiya where he holds services for fifteen thousand railway employees, some of whom are Christians.

Kujukuri

Kisarazu.

Omori.

The stations at Ashikaga, Tochigi and Utsunomiya, owing to the severe reductions in the funds of the mission, have had to be abandoned.

The independent churches in the region of Sendai are aggressive. The Nibancho Church in the city of Sendai has a church building in the course of erection; and the people in Iizaka and Nagaoka show a commendable spirit of generosity and self-reliance.

Sendai.

Two bands of Christians in Sukagawa and Yamagata several years ago proclaimed themselves self-supporting and independent. The German Reformed Mission which has fostered this work rejoiced at what they hoped was a wise step though they had some misgivings. "Unfortunately" to quote from the report of their Evangelistic Committee, "our fears had more grounds

Sukagawa and Yamagata.

than our hopes, as events proved ; for both little churches came to grief, and we have learned that self-support is not an unmixed blessing. When premature, or undertaken from improper motives, self-support many turn out to be the speediest method of ruining a work of fair promise. Things being as they are in Japan, the financial and other independence of the congregations is an ideal for progressive realization rather than for sudden attainment."

Yamagata.

The Rev. and Mrs. H. K. Miller removed to Yamagata in November, assuming the care of the work in the Provinces of Yamagata and Akita. As yet there are no railway communications to any point in this field ; nor do the people seem to be particularly favorable to Christianity.

The membership rolls of the Sendai Church have been pruned ; and the names of those whose whereabouts are unknown, or who have lost their faith have been dropped. Since the number of names erased has been considerable, the whole number of Christians reported may not have increased, though the number of baptisms has been larger than last year. The Rev. D. B. Schneder believes the churches and *kogisho* in this section to be growing spiritually, and that the general spiritual condition has never been so good as at present.

The Rev. E. R. Miller writing only last month speaks cheerfully of an increase in attention given to Christianity in the northern part of the empire. This new interest does not seem to be confined to Morioka, Mr. Miller's own town, but appears in Aomori and Ichinoseki, and no doubt in many other places in this region. "On the whole the work is more encouraging than at the beginning of the year, or than it has been for several years past."*

Ichinoseki.

For the first time, missionaries have been stationed in Ichinoseki ; the Rev. and Mrs. H. Harris locating there in October. The people in general are indifferent to religion, and the work in this its initial stage has been of a real pioneer sort. However it has been faithfully prosecuted

* Rev. E. R. Miller.

with the assistance of four Japanese helpers ; two men and two women. There have been encouraging results both among adults and children.

In Morioka many of the officials have lately been changed. The new head of the prison though not a Christian is favorable to Christianity and permits a Sunday service. The school children have a more respectful bearing toward Christianity. Greater interest is taken in the study of the Bible ; four classes are held during the week, and a good number of Middle and Normal School students attend preaching services. There have been several baptisms in the Morioka field.

Morioka.

Faithful seed-sowing has been done at Aomori. A knitting class of thirty girls receives instruction. Five Sunday Schools, in which three Christian young men give assistance, have an attendance of one hundred and seventy children. Miss M. L. Winn gives instruction in English to sixteen students, all of whom attend church and study the Bible either in English or Japanese. The new church building in course of erection, is a great joy both to Miss Winn and to the Japanese Christians.

Aomori.

The northern island, known as the Hokkaido, is in the formative period characteristic of recent colonization. People are scrambling for wealth but indifferent to religion. "Side by side with this general indifference, there is great activity on the part of the Buddhist priests; and temples are rapidly being built, so that the ties may be renewed which bound the colonists to Buddhism before they left the main land. A free and independent society gradually forming, not unprejudiced perhaps but as yet unfettered ; distinctively Christian communities in various places ; men less controlled by their superiors in farming colonies and military life than is elsewhere the case, and unquestionably freer from family and temple obligations ; access to these limited only by the number of evangelists and the proportion of our faith ; all these things invite us to effort. Every new immigrant, every new mine, every new farm, every new fishery, every new railroad, presents a new missionary problem. There are communities of

Hokkaido.

farmers assembled as tenants under large land owners, and of as many sects as their different native provinces. There are large soldier settlements—one of them fifteen miles in extent—where the colonists live by farming and are reserves in time of war. There are companies of fishermen brought over from the main island, and employed for the season during the herring and salmon runs. There are mining towns, and gangs of laborers working summer and winter grading the new railroads. In the midst of all this new life, villages become towns and towns cities.”* One can easily understand why the Rev. Geo. P. Pierson says, “It is the newest kind of a home mission field. You can fairly see evolution evolve.” Progress has been made in self-support. There are three self-supporting churches on this island. Growth in grace is evident. The signs of the times point to an era of revival.

Otaru.

Miss Clara Rose writes from Otaru, the enterprising commercial seaport on the northern coast of the island. She speaks of the church as “having a quiet, steady and substantial growth. A number of men and women have been added to its membership. Its services are well attended, and there seems to be a growing love for all its institutions.”

Discourage-
ments.

Some facts come out with strong emphasis in the reports. Nearly every contributor who has mentioned any weakness among the Japanese Christians, has spoken of the lack of Sabbath observance. It would appear that this is *the weak point* of the Church.

Another weakness brought out very plainly is the failure of the Christians as a body to bear testimony to the truth and to labor for the salvation of their fellow-men. One can not but be convinced that the secret is in the sad and appalling lack of Bible knowledge. There is a great dearth of vital contact with the great life giving doctrines of the Word. Many seem hardly to know that there is an Old Testament. This indifference to the strong meat of the Word often extends even to the pulpit, where but

* Rev. Geo. P. Pierson.

a few verses of Scripture are read, and a large part of the hour is occupied with the preacher's own reasonings and speculations. Failure to study God's word, Sabbath desecration, mercenary zeal, indifference to the salvation of others, satisfaction with baptism received with no apparent desire for spiritual developement, are obstacles to church life and growth which echo and reecho through the reports.

One member of the Council has suggested, in the following language, what seems to me to indicate the proper medicine for these ailments as I have been able to diagnose them in the information received. "To my mind, church life is impossible without the daily Christian walk with God; and that many of our Christians do not understand. I sometimes think we would do well to adopt the Episcopal plan of having an interval for instruction between baptism and confirmation. There certainly should be some system of regular instruction after as well as before baptism. If more strict attention were paid to this, I think we should see more life in the Church."

As you have observed, the reports from the field indicate a brighter outlook for the future. The tide is now turning towards Christianity in many quarters. Especially is the Hokkaido in a plastic condition ready to be moulded. Shall it be moulded by the follower of Buddha or by the missionary of the cross? Doors are flung wide open. Buddhist priests are entering. Shall we allow them to close the way against the messengers of Christ?

Needs.

Not only in the Hakkaido but in other parts of the empire among the millions dwelling in towns and villages away from the great centers of population, large numbers restless and dissatisfied with the old religions are ready to listen to the teaching of the true God and Almighty Father who alone is worthy of our worship. Evangelistic missionaries working to the limit of their strength have opportunities that are left untouched.

Mixed residence has now thrown all of these towns and hamlets open to foreign evangelistic effort. In the whole empire perhaps thirty millions are yet unevangelized.

Encourage-
ments.

The orthodoxy of the church is no longer questioned. Railroads have penetrated the interior greatly simplifying evangelistic work. An abundant supply of Christian literature in the vernacular is waiting for consecrated hands to bring it into contact with the needy millions. There is yet work sufficient to satisfy the most enthusiastic servant of God. Money and laborers are needed to use these means of evangelization in a way commensurate with the present almost unparalleled opportunity. It is a time to go up and possess the land.

SUPPLEMENT.

BIBLE SCHOOL AT SAGA.

Saga Bible
School.

The Rev. Albert Oltmans describes the year's session as follows :—

“According to promise, I send you a brief account of our recent Bible School. The program prepared for last year's study, which my sudden illness prevented from being carried out, was made the program for this year. The lessons were all from Luke's Gospel. We had to abbreviate however, because only eight days could be allowed ; whereas last year we had made preparation for two weeks' study. The entire number in attendance was sixteen. Several others were prevented from coming by reason of their own illness or that of their families. The entire number of our evangelists in Kyūshū has also been considerably reduced during the last two years. The number of those absent from the school was six.

We had as usual a full hour each morning for spiritual preparation. These prayer meetings were conducted by the men in turn. Every other evening we devoted to a conference at which short addresses were delivered by two or three of the evangelists.

The hours for study were from 9.30 till 11.30 a.m. and from 1.30 until 4 p.m. These meetings were all conducted by myself. At each meeting a full outline of the lesson was given, after which the topic was taken up for study. We were hardly ever able to study the topic from beginning to end; but the outline being given entire, it was possible for the men to study the topics more in detail after they returned home. This was their own suggestion; and I trust that some at least of them will carry it out.

From the beginning to the end the interest never flagged; all the men attending very faithfully, though one or two through illness lost some of the lessons. The final consecration meeting brought out what had particularly impressed the men during these days of study. Their several testimonies were very interesting.

I will close with a few personal impressions. It has always seemed to me that a few days of such gathering and Bible study can be made of great value to the men. Most of them have pretty much uphill work in their fields away from those who can sympathize with them in their aims and efforts. At the Bible School, they meet each other, talk over together the experiences in their work and are of mutual help one to another.

The study of a definite portion of the Bible *systematically* from day to day is to most if not to all of them a new experience; and by their experience in the school they learn how to do this by themselves after they get back to their fields.

To know what the Bible is and to know how to use the Bible in their work, are the two things that our men need more to know than anything else. Most of them have had but very inadequate preparation before entering upon their work. It was the best that we could give at the time; but it was inadequate nevertheless. And especially so, I venture to say, in outline study of the Bible. The same complaint that is made on this point with reference to our theological seminaries at home, applies in this country; and perhaps with even greater force. I wish our Council could do something

practical to meet this great need. Another impression I received was the soundness of most of our men regarding the great doctrines of the Bible, and the force with which they are able to express their thoughts. This gives great encouragement and hope for work of the kind that our Bible School undertakes. It is not by any means a hopeless or a thankless task. I should say that every missionary who can get a dozen or more men together should hold an annual Bible conference with them lasting a week or more."

STREET PREACHING.

Street
preaching.

The Rev. Walter McS. Buchanan reports as follows regarding street preaching at Takamatsu :—

"During the fine fall weather we set apart three days in each week for street preaching. The Japanese evangelist was at first opposed to this method of work ; and it is easy to imagine the many reasons that might be produced against it ; but we determined to try as far as possible to being the glorious gospel to the ears of all in the towns and villages of the province. So we persuaded him to make the attempt with us ; and I am thankful to say that he soon grew fond of it. Our plan was to stop at any place that seemed suitable and large enough for a crowd to gather ; sometimes at street corners, sometimes just in front of a shop after asking permission of the shopkeeper ; and soon a crowd would gather, the audiences varying from twenty to seventy-five. In nearly every case they were attentive and respectful. We distributed copies of the gospels and a small tract written for the purpose by our Japanese evangelist. In this way during the month some sixteen or seventeen hundred persons heard the gospel ; most of them probably for the first time. To most of them a copy of one of the gospels or a tract was given. On the back of the tract were printed our own address and also that of the evangelist, together with an invitation to any one interested to call on us ; or to send us word, in which case we should be glad to go and hold a meeting in his home with his kindred and friends."

INQUIRY MEETINGS.

The Rev. A. Oltmans writes thus :—

“ A somewhat new feature of the work has been considerably developed in this field during the year. That of frequently holding conversation or inquiry meetings. The purpose of these meetings is to draw closer to the people than can be done at the ordinary preaching services. As a rule, personal invitations to attend these meetings are sent out; and many who would hesitate to come to a preaching service on the public street come readily to these somewhat private meetings of inquiry. Another advantage afforded by these meetings is the opportunity to draw out the thoughts of the people on the subject of religion, and thus to learn better how to approach them to the greatest advantage. Apparently much good has already resulted from this kind of work; and we hope to pursue it with more earnestness in the future.”

Inquiry
meetings.

PERSONAL WORK.

The Rev. F. S. Curtis thus describes this method of work as pursued at Yamaguchi :—

“ Since the beginning of the calendar year, we missionaries have become more and more impressed with the need of special personal efforts to save souls; especially of doing more to *gather in* neighbors, friends, scholars, working people any and all who have heard the gospel from us in days gone by, but who have not yet come out fully on the Lord's side in faith and life. We keep a prayer and visiting list of these people and also a record of conversations, meetings, etc.; noting particularly their spiritual condition, difficulties, etc.; and it is our purpose to follow up all in as systematic a way as possible. The present danger seems to be such an expansion of opportunities that full attention can not be given to all. We are doing what we can for various classes and groups of people. For instance. Impressed with our responsibility for the souls of the carpenters and other workmen occasion-

Personal
work.

ally employed by us and for our servants, we started a meeting in our own houses at the beginning of the year and have kept it up weekly. Mr. Ayres and I alternate in teaching the class. We have dwelt upon the fundamental truths of Christianity in as practical and simple a way as possible, at the same time soliciting questions. Another very *personal* method referred to by Mr. Oltmans is *silent prayer* at the moment of talking to persons about Christ.

BIBLE READINGS.

Miss Mary M. Palmer of the same station reports her method thus :—

Bible
readings

“ I make out these readings every month on some special subject ; and send to all the outstations a copy for each one of the women who attend the meetings. I recommend that this subject be made the subject for their monthly meeting, or for one meeting in the month where they have more than one. Whenever I go, that suggestion is carried out ; whether it is or not when I do not go I can not say ; but I am convinced that the plan is doing enough good in some places to be kept up regularly. If any one else should undertake the method, I advise that care be taken to have the readings written by some one who is willing to sacrifice learning for the sake of the ignorant women in most of the churches and preaching plan. My first attempt came near to making the whole plan a failure because of the high style and unfamiliar Chinese characters used. Some of the evangelists were kind enough to point out the mistake and to advise me to make the readings more simple. Now we prepare them in simple Japanese as free from Chinese as possible.”

TRANSFER OF CHURCH MEMBERSHIP.

The Rev. H. B. Price tells thus of his effort in Kobe.

Transferring
church mem-
bership.

“ The only new method that I have used has been that of sending out printed return postal cards to every church

and preaching place connected with the Church of Christ in Japan asking that the name of any Christian or inquirer known to be in Kōbe be sent to me or the pastor of our Kōbe church. A large number of cards were answered giving me the names of a number of Christians and others who are living here. These were looked up as best we could, and some good was accomplished. I had my inquiries printed on one card, and my name and address printed on the other. I think there were about 140 places to which cards were sent. I would strongly urge that this be tried from time to time in all the great centres. It is one effective way of finding out the wandering sheep, and of stimulating ministers, elders and others to more care in following up church members and inquirers. The seeming lack of proper pastoral care over Christians who move from place to place is one cause, I fear, of the large annual number of expulsions from the Church. They are lost by the way, and yet can often be redeemed if looked after in time. One thing seriously to be regretted is the desire on the part of churches to keep on their rolls the names of well to do absent members, for the sake of their contributions. This is a great injury to the absent members themselves, and also to the small churches or preaching places where they stately worship. Their spiritual life and activity are injured, and the fact that they do not subscribe to the church which they attend has a bad effect on the other Christians.

III.

MEETING OF THE SYNOD

BY THE

Rev. J. B. HAIL.

The Synod of the Church of Christ in Japan met at the Shiba Church, in the City of Tokyo, on July 4th, at nine o'clock, a.m. The opening sermon was preached by the retiring Moderator, the Rev. K. Ibuka, from the text, *Believe also in me. John, 14.1.* The theme was belief in the living Christ. Faith in Christ is not merely believing what he says; or believing something concerning him; or believing in the results of our reasoning regarding him; but believing in him. It is faith in the living Saviour.

Mr. Ibuka was reelected Moderator. The Committee on Program reported; business sessions were fixed from nine to twelve a.m., and from two to five p.m. Evening meetings were also provided for.

The committee appointed to prepare forms for burial, and marriage services presented its report. The work was referred to a committee for review, and the Synod directed that it be published for more careful consideration.

The committee on revising the hymn-book reported progress. Several meetings had been held and the com-

mittee was doing its best, but the work took time. There was also a lack of funds for prosecuting it.

The committee appointed to unite the First and the Second Presbytery of Tokyo reported that its duty had been performed.

The report of the Board of Home Missions showed that, in addition to the care of the work at the places sustained by the Board, the evangelists under its direction had visited thirty-three churches and forty-two *kogisho* (unorganized companies of believers). Eighty-six churches and *kogisho* had contributed to the Board; and the contributions from all sources were in excess of those of last year. The Board asked for *yen* 3700 for the work of the coming year. The report of the missionary to Tainan was also read, and the account given was very encouraging.

The Committee on Statistics reported 69 churches, a loss of 2; 110 *kogisho*, a loss of 8; other preaching places 187. The church members number 10609, a loss of 529; though on the face of the returns, a gain of 522. Baptisms, men 353; women, 297; children, 130. The contributions for all purposes amounted to *yen* 22860; an average per member of *yen* 2.15. The highest average per member was found in the Naniwa Presbytery, *yen* 2.31; the lowest, in the Miyagi, *yen* 1.49. The number of ministers in the Synod is 112; of evangelists, 111; of elders, 258; of deacons, 118; of Sunday School scholars, 5304. There are two churches with over 600 members; two with between 500 and 600; three with more than 300 but less than 500; twenty with more than 100 but less than 300. One *kogisho* has over 100 members. Twenty-eight churches and twenty *kogisho* have over 50 and less than 100 members. Two churches and one *kogisho* each contributed more than *yen* 1000; five, more than 500; and forty, more than 100.

A plan of church sustentation was reported to the Synod, but was referred back to the committee, and the committee was directed to report to the next Synod. A project for aiding candidates for the ministry to secure an

education was placed in the hands of the Board of Home Missions. A plan was also presented for aiding ministers no longer able to serve the church on account of age or sickness. The main feature of the plan is to secure a fund of *yen* 10000 for a permanent endowment; to place the same on deposit, and at the end of five years to use the interest for the relief of the aged or disabled ministers. This also was referred to a committee.

An appeal from the Wada church against the action of the Tōkyō Presbytery in disbanding the church and dividing it into three *kogisho* was heard. The action of the Presbytery in disbanding the church was sustained; but the Presbytery was advised to form the members into one instead of three *kogisho*.

Mr. Hara Taniaki addressed the Synod, giving an account of his work and presenting the claims of the *Kangoku Kaiyo*; and the Rev. M. Honda spoke in behalf of the *Domei Kwai* (Evangelical Alliance in Japan.)

There were no questions of especial interest before the Synod, but the sessions were pleasant and the spirit of the body excellent. The next meeting will be held in November 1900, in Tōkyō.

IV.

ROLL OF THE COUNCIL.

EAST JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U. S. A. (NORTHERN).

Alexander, Rev. T.T., D.D.	...	...	(in U.S.)	Tokyo.
Alexander, Mrs. T.T.	...	...	(,, ,, )	,,
Ballagh, Mr. J.C.*	...	...	...	,,
Ballagh, Mrs. J.C.	...	...	...	,,
Imbrie, Rev. William, D.D.*	...	...	...	,,
Imbrie, Mrs. William...	...	...	...	,,
Landis, Rev. H.M.*	...	...	...	,,
Landis, Mrs. H.M.*	...	...	...	,,
MacNair, Rev. T.M.	...	...	(in U.S.)	,,
MacNair, Mrs. T.M.	...	...	(,, ,, )	,,
McCartee, D.B., M.D.	...	...	...	,,
McCartee, Mrs. D.B.	...	...	...	,,
Pierson, Rev. G.P.	...	...	...	Sapporo.
Pierson, Mrs. G.P.	...	...	...	,,
Thompson, Rev. David, D.D.	...	...	...	Tokyo.
Thompson, Mrs. David	...	...	...	,,
Ballagh, Miss A.P.	...	...	...	,,
Case, Miss E.W.	...	...	...	Yokohama.
Davis, Miss A.K.	...	...	(in U.S.)	Tokyo.

* Present at the meeting of the Council in Karuizawa, July, 1899.

Gardner, Miss Sarah*...	...	...	...	...	...	Tokyo.
McCauley, Mrs. J.K.*	...	...	...	...	...	"
Milliken, Miss Elizabeth P.	...	...	...	...	...	"
Rose, Miss C.H. ...	...	...	...	...	...	Otaru.
Smith, Miss S.C....	...	...	...	...	...	Sapporo.
West, Miss A.B....	...	...	...	...	...	Tokyo.
Youngman, Miss K.M.	...	...	...	...	...	"

WEST JAPAN MISSION OF THE PRESBYTERIAN
CHURCH IN THE U. S. A. (NORTHERN).

Ayres, Rev. J.B.	...	...	...	...	...	Yamaguchi.
Ayres, Mrs. J.B.	...	...	...	...	...	"
Brokaw, Rev. H.*	...	...	...	...	...	Kanazawa.
Brokaw, Mrs. H.*	...	...	...	...	...	"
Bryan, Rev. A.V.	...	...	...	(in U.S.)	...	Hiroshima.
Bryan, Mrs. A.V.	...	...	...	"	"	"
Curtis, Rev. F.S.	...	...	...	...	...	Yamaguchi.
Curtis, Mrs. F.S.	...	...	...	...	...	"
Doughty, Rev. J.W.	...	...	...	...	...	Hiroshima.
Doughty, Mrs. J.W.	...	...	...	...	...	"
Dunlop, Rev. J.G.*	...	...	...	...	...	Kanazawa.
Dunlop, Mrs. J.G.	...	...	...	...	...	"
Fulton, Rev. G.W.	...	...	...	...	...	Fukui.
Fulton, Mrs. G.W.	...	...	...	...	...	"
Haworth, Rev. B.C.	...	...	...	...	...	Osaka.
Haworth, Mrs. B.C.	...	...	...	...	...	"
Jones, Rev. W.Y.*	...	...	...	...	...	Fukui.
Jones, Mrs. W.Y.*	...	...	...	...	...	"
Porter, Rev. J.B.	...	...	...	...	...	Kyoto.
Porter, Mrs. J.B.	...	...	...	...	...	"
Winn, Rev. T.C.*	...	...	...	...	...	Osaka.
Winn, Mrs. T.C....	...	...	...	...	...	"
Bigelow, Miss G.S.*	...	...	...	...	...	Yamaguchi.
Garvin, Miss A.E.	...	...	...	...	...	Osaka.
Glenn, Miss Grace Curtis*	...	...	...	...	...	Kanazawa.
Kelly, Miss M.E.	...	...	...	...	...	Kyoto.

Luther, Miss Ida R.*	...	...	...	...	...	Osaka.
Palmer, Miss M. M.	...	...	...	...	..	Yamaguchi.
Porter, Miss F.E.	...	...	...	...	...	Kanazawa.
Settemeyer, Miss E.*	...	...	...	...	...	Yamaguchi.
Shaw, Miss Kate.*	...	...	...	...	...	Kanazawa.

NORTH JAPAN MISSION OF THE REFORMED
(dutch) CHURCH IN AMERICA.

Ballagh, Rev. J.H.*	...	...	...	...	...	Yokohama.
Ballagh, Mrs. J.H.*	...	...	...	...	...	"
Booth, Rev. Eugene S.*	...	...	...	...	...	"
Booth, Mrs. Eugene S.*	...	...	...	...	...	"
Harris, Rev. Howard.*	...	...	...	...	...	Aomori.
Harris, Mrs. Howard.*	...	...	...	...	...	"
Miller, Rev. E. Rothesay	...	...	...	...	...	Morioka.
Miller, Mrs. E. Rothesay	...	...	...	...	...	"
Seudder, Rev. Frank S.*	...	...	...	...	...	Nagano.
Seudder, Mrs. Frank S.*	...	...	...	...	...	"
Wyckoff, M.N., D.Sc.*	...	...	...	...	...	Tokyo.
Wyckoff, Mrs. M.N.*	...	...	...	...	...	"
Deyo, Miss Mary*	...	...	...	...	...	Ueda.
Moulton, Miss Julia	...	...	...	...	...	Yokohama.
Sehenek, Mrs. J.W.*	...	...	...	...	...	Nagano.
Thompson, Miss Anne De F.*	...	...	...	...	...	Yokohama.
Winn, Miss E.	...	...	...	...	...(in U.S.)	Aomori.
Wyckoff, Miss Harriet J.*	...	...	...	...	...	Ueda.

SOUTH JAPAN MISSION OF THE REFORMED
(dutch) CHURCH IN AMERICA.

Myers, Rev. C. M.	...	...	...	...	...	Nagasaki.
Oltmans, Rev. Albert*	...	...	...	...	...	Saga.
Oltmans, Mrs. Albert*	...	...	...	...	...	"
Peeke, Rev. H. Van Slyke	...	(in U.S.)				Kagoshima.
Peeke, Mrs. H. Van Slyke	...	"	"			"
Pieters, Rev. Albertus*	...	...	...	...		"

Pieters, Mrs. Albertus	...	...	...	...	..
Stout, Rev. Henry, D.D.	...	...	...	...	Nagasaki.
Stout, Mrs. Henry	...	...	...	...	..
Couch, Miss Sara M.	...	...	...	(in U.S.)	..
Lansing, Miss Harriet M.*	...	...	...	...	..
Stryker, Miss A.K.*	...	...	...	...	..

MISSION OF THE UNITED PRESBYTERIAN
CHURCH OF SCOTLAND.

Davidson, Rev. Robert Y.*	...	...	...	...	Tokyo.
Davidson, Mrs. Robert Y.*	...	...	...	...	..
Waddell, Rev. Hugh	...	...	...	...	..
Waddell, Mrs. Hugh	...	...	...	...	..

MISSION OF THE PRESBYTERIAN CHURCH
IN THE U. S. (SOUTHERN).

Buchanan, Rev. W.C.	...	...	(in U.S.)	Takamatsu.
Buchanan, Mrs. W.C.	...	...	..	..
Buchanan, Rev. Walter McS.*	...	...	...	Nagoya.
Buchanan, Mrs. Walter McS.*	...	...	...	..
Cumming, Rev. C.K.*	...	...	...	..
Cumming, Mrs. C.K.	...	...	...	..
Fulton, Rev. S.P.	...	...	...	Okazaki.
Fulton, Mrs. S.P.	...	...	...	..
Hope, Rev. S.R.	...	...	...	Tokushima.
Hope, Mrs. S.R.	...	...	...	..
McAlpine, Rev. R.E.*	...	...	...	Nagoya.
McAlpine, Mrs. R.E.*	...	...	...	..
McIlvaine, Rev. W.B.	...	...	...	Kochi.
McIlvaine, Mrs. W.B.	...	...	...	..
Moore, Rev. J.B.	...	...	...	Susaki.
Moore, Mrs. J.B.	...	...	...	..
Myers, Rev. H.W.*	...	...	...	Tokushima.
Myers, Mrs. H.W.*	...	...	...	..
Price, Rev. H.B.*	...	...	...	Kobe

Price, Mrs. H.B.*	...	...	...	...	...	Kobe.
Dowd, Miss Annie*	...	...	...	...	...	Kochi.
Evans, Miss Sala*	...	...	...	...	...	"
Houston, Miss Ella	...	...	...	(in U.S.)	...	Nagoya.
Moore, Miss Elizabeth*	...	...	...	...	...	"
Patton, Miss Florence	...	...	...	...	...	Tokushima.
Sterling, Miss Charlotte E.	...	...	(in U.S.)	...	...	Kochi.
Wimbish, Miss Elizabeth*	...	...	...	...	...	Nagoya.

MISSION OF THE REFORMED (GERMAN)
CHURCH IN THE U. S.

Gerhard, Mr. Paul L.	...	...	...	...	...	Sendai.
Hoy, Rev. W.E.*	...	...	...	...	...	"
Hoy, Mrs. W.E.	...	...	...	...	...	"
Miller, Rev. H.K.	...	...	...	...	...	Yamagata.
Miller, Mrs. H.K.	...	...	...	...	...	"
Moore, Rev. J.P., D.D.	...	...	...	(in U.S.)	...	Tokyo.
Moore, Mrs. J.P.	...	...	...	...	" "	"
Noss, Rev. C.*	...	...	...	...	...	Sendai.
Noss, Mrs. C.*	...	...	...	...	...	"
Schneder, Rev. D.B.*	...	...	...	...	...	"
Schneder, Mrs. D.B.	...	...	...	...	...	"
Snyder, Rev. S.S.*	...	...	...	...	...	"
Snyder, Mrs. S.S.	...	...	...	...	...	"
Hollowell, Miss M.C....	...	...	...	(in U.S.)	...	"
Rohrback, Miss Lillie May	...	...	...	...	...	"
Zurfluh, Miss Lena	...	...	...	...	...	"

MISSION OF THE CUMBERLAND
PRESBYTERIAN CHURCH.

Hail, Rev. A.D., D.D.	...	...	...	...	...	Osaka.
Hail, Mrs. A.D.	...	...	...	...	...	"
Hail, Rev. J.B.*	...	...	...	...	...	Wakayama.
Hail, Mrs. J.B.	...	...	...	...	...	"

Hudson, Rev. G.G.	...	...	...	...	...	Osaka.
Hudson, Mrs. G.G.	...	...	...	...	...	„
Van Horne, Rev. G.W.	...	...	...	...	...	„
Van Horne, Mrs. G.W.	...	...	...	(in U.S.)	...	„
Alexander, Miss S.	...	...	...	...	...	Takatsuki.
Drennan, Mrs. A.M.	...	...	...	...	...	Tsu, Ise.
Freeland, Miss Jennie	...	...	...	...	...	Osaka.
Gardner, Miss Ella	...	...	...	...	...	Osaka.
Leavitt, Miss Julia	...	...	...	...	...	Tanabe.
Lyons, Miss N. A.	...	...	...	...	...	Tsu, Ise.
Morgan, Miss Agnes E.	...	...	...	...	...	Wakayama.

WOMANS UNION MISSIONARY.

Crosby, Miss Julia N.	...	...	...	...	...	Omata.
Dorsey, Miss	...	...	...	...	...	Yokohama.
Pierson, Mrs. L.H.	...	...	...	...	...	„
Pratt, Miss S.A.	...	...	...	...	...	„

APPENDIX.

The Notification* regarding the propagation of religion, which indirectly gives to Christianity legal recognition in Japan, is of such importance that it is here given a place in the Annual Report of the Council. Of no less importance is the Imperial Ordinance* concerning private schools. It will be observed that the Article regarding religion approved by the High Council of Education is omitted from the Ordinance; but that it has been issued, with certain changes, in the form of an Instruction by the Minister of State for Education. Until withdrawn it has the force of law. In view of this Instruction, a meeting of the representatives of six Christian Schools was held in Tokyo on August 16th. The action taken by that meeting appears below, and also the resolution adopted on the following day by the Board of Directors of the Meiji Gakuin.

I.

PROPAGATION OF RELIGION.

NOTIFICATION BY THE DEPARTMENT OF HOME AFFAIRS.

Art. I. Persons who propose to engage in religious propagandism are required to furnish to the chief official

* Translation by the *Japan Mail*.

of the district in which they have their domicile, or in which if not domiciled they reside, the particulars indicated below together with their personal record (*rirekisho*).

1. The name of their creed.
2. The method of propagandism.

Persons engaged in religious propagandism prior to the operation of this Notification, must comply with the provisions of the preceding Article within two months from the date of operation.

II. Persons who propose to erect a house for religious uses, a church, a lecture-hall or a preaching-place, must apply for the permission of the chief official of the district in which they reside, accompanying this application with the following details:—

1. The reasons why such edifices are required.
2. The time when the building will be completed.
3. The designation of the building, its locality, the area of the site and all important details relating to building, together with a map.
4. The name of the creed.
5. The proposed method of management and maintenance.
6. If it is proposed to place there a local propagandist (*tantō fukyō-sha*), his qualification and the method of selecting him.

If the house, church, lecture-hall or preaching-place is not built within the time referred to in the second of the above clauses, the permission obtained shall cease to be valid.

In the case of a house, church, lecture-hall, or preaching-place used in connexion with religion prior to the operation of this Notification, the founder, or in the event of there being no founder or of some other obstacle, the manager shall, within two months from the date of the operation of this Notification, convey to the chief official of the district the information specified in the first of the

above clauses, and shall be considered to have received permission from the time of conveying such information.

III. The founder mentioned in the preceding Article, or, in the event of there being no founder or of some other obstacle, the manager shall forward to the chief official of the district the personal record of the manager and of the local propagandist; and the same course must be pursued should there be any change of manager or of local propagandist.

IV. In the event of any change occurring in the facts enumerated in Art. I., the person engaged in religious propagandism must report the change to the chief official of the district within two weeks.

V. Should it be desired to make any change in the points enumerated in Art. II., the founder, or in the event of there being no founder or of some other obstacle, the manager must apply again for the permission of the chief local official, accompanying his application with a statement of reasons. In case he has changed his residence, the permission must be sought from the chief official of the district to which he has moved.

When a house used for religious purposes, or a lecture-hall or a preaching-place is abolished, or its site changed, the fact must be reported within two weeks to the chief official of the district.

VI. Propagandists of Shinto or Buddhism, and all matters relating to the erection, transfer or abolition of their temples and of Buddhist preaching-places, shall be regulated by the rules hitherto in force.

II.

PRIVATE SCHOOL REGULATIONS.

IMPERIAL ORDINANCE, NO. 359.

Art. I. Private schools are subject to the supervision of chief local offices, except in cases specially provided for.

II. Any person proposing to establish a private school must obtain permission from the supervisory office.

In the event of the abolition of a private school, or a change of founder, the fact must be reported to the supervisory office.

III. A private school must have a duly determined Principal, or a person authorized to represent the school and manage its affairs; and his appointment must be sanctioned by the supervisory office.

All provisions of this Ordinance that relate to Principals of schools are correspondingly applicable to persons who represent schools and manage their affairs.

IV. Persons coming under any of the following cases shall not be eligible for the post of Principal or teacher at a private school :—

1. A person who has committed a major offence. Provided that this restriction does not apply to political offenders whose civil rights have been restored.

2. A person who has committed a minor offence involving the punishment of hard labour.

3. A person who has been pronounced insolvent and has not recovered civil rights, or a person who has been declared bankrupt and has not yet discharged his debts.

4. A person who has been deprived of his official position as a disciplinary measure, unless two years have elapsed since the deprivation, or unless he has been pardoned.

5. A person who has been deprived of his teachers certificate, unless two years have elapsed since the deprivation.

6. A person who is regarded as a disreputable character.

V. A private-school teacher, unless he is in possession of a teachers certificate of suitable grade, shall furnish testimonials of his erudition as well as of his acquaintance with the Japanese language; and shall obtain

the approval of the chief local official in the case of an Elementary School, a Deaf-and-dumb school, or a school of the same class as an Elementary School; and of the Minister of State for Education in the case of other schools. Provided that a knowledge of the Japanese language need not be certified in the case of a teacher employed to give instruction in foreign languages, or in some special technical subject, as well as in the case of a teacher at a school established for the purpose of obtaining foreign pupils.

VI. Should the testimonials mentioned in the preceding Article be deemed insufficient, the supervisory office shall, in compliance with the desire of the candidate, subject him to examination.

VII. Should it be considered that a private school Principal or teacher has become unsuitable, the supervisory office may cancel the permission granted to him.

VIII. A private school, unless it is qualified to serve as a substitute for a public school, shall not have the right to admit a child of school-going age which has not discharged its educational obligations. Provided that this restriction shall not apply to children which have received the sanction of the Head-man of a city, town, or rural district, in accordance with the provisions of Articles 21. and 22. of the Elementary School Regulations.*

* Art. XXI. When, either on account of poverty or ill-health or for some other unavoidable reason, children of school age are unable to attend school, their guardians shall apply to the Mayor of the city, town or village for postponement or exemption. If the Mayor, on account of the statements made or in cases where no statements are made, deem it necessary, he may make inquiries of the children or their guardians. When the Mayor, in accordance with Arts. I. or II. of the Regulations, shall grant postponement or exemption, the officer in charge shall add his approval.

Art. XXII. Guardians of children of school age shall send the same to the *Sho Gakko* established by the city, town, or village; or to a private *Sho Gakko* which is recognized as a substitute. In case they wish to teach them the *Jinjo Sho Gakko* course at home or in some other place, they shall obtain permission from the Mayor.

IX. Should it be considered that the method of establishment or of instruction, or any other feature of a private school, is injurious from an educational point of view, the supervisory office may order a change to be made.

X. In any of the following cases, the supervisory office may order the closing of a private school.

1. If there has been an infringement of the law.
2. If there is reason to apprehend disturbance of public peace or good order, or detriment to public morality.
3. If the fixed course of instruction has been suspended for six months or more.
4. If there has been a violation of an order issued by the supervisory office under the provisions of Art. IX.

XI. If a supervisory office considers that an institution is discharging the educational functions of a school, it shall intimate the fact to the persons concerned, and require compliance with the provisions of this Ordinance.

XII. Against a decision rendered according to Art. X. an appeal may be made to a court of law.

XIII. Any person who, after receipt of the intimation mentioned in Art. XI., fails to take the steps prescribed in the first clause of Art. II., or any person who violates the provisions of the second clause of Art. II., or any person who, after receiving the order of closure provided in Art. X., continues to carry on a private school, shall be punished with a fine of from 5 *yen* to 100 *yen*.

XIV. Any person who acts as Principal or teacher in a private school without obtaining the permission provided in Art. III. and in Art. V., or any person who continues to act as Principal or teacher of a private school after having had his permission cancelled according to the provisions of Art. VII., shall be punished with a fine not exceeding 30 *yen*. Any person who wittingly employs such a Principal or teacher shall be liable to similar punishment.

XV. Any person who violates the provisions of Art. VIII. shall be punished with a fine not exceeding 20 *yen*.

XVI. The provisions of this Ordinance shall apply correspondingly to private kindergartens.

XVII. The Minister of State for Education shall issue such regulations as may be necessary for putting this Ordinance into operation.

SUPPLEMENTARY.

XVIII. The Ordinance shall go into force from the 4th day of the 8th month of the 32nd year of *Meiji* (August 4th, 1899.)

XIX. In the case of already established private schools which have not obtained permission for their establishment, permission as provided in this Ordinance must be obtained within 3 months from the date of the Ordinance's operation.

XX. Any person who is occupying the position of a Principal or teacher in a private school at the time of the operation of this Ordinance, and who desires to continue in that position in the same school, shall, unless he is in possession of a teacher's certificate of suitable grade, make application to the supervisory office within the space of three months from the date of operation of this Ordinance, and shall receive the permission referred to in Art. III or Art. V.

DETAILED REGULATIONS RELATING TO THE PRIVATE SCHOOL ORDINANCE.

EDUCATIONAL DEPARTMENT ORDINANCE.

Art. I. Any one who, in accordance with Art. II. of the Private School Regulations, desires to obtain permission for establishing a private school, must forward to the supervisory office an application containing the under-mentioned particulars, and accompanied by a plan of the site, the school buildings and the boarding house :—

1. The object of the school.
2. The name.
3. The grade.
4. The rules.
5. The financial scheme and the method of maintenance.

Provided that any changes made in the particulars of the above clauses from 1. to 3. inclusive, or in the site, school building or boarding house, must be reported to the supervisory office; and for any change in clause 4. the permission of the supervisory office must be obtained.

II. The following points must be included in the school regulations :—

1. The period of study, the age of admittance, the limits of study, and the arrangements as to holidays.
2. The curriculum and the hours of study.
3. Arrangements with regard to examinations.
4. Arrangements with regard to entering and leaving the school.
5. Arrangements with regard to tuition fees and entrance fees.
6. Arrangements with regard to rewards and punishments.
7. Arrangements with regard to boarding houses.
8. Arrangements with regard to the duties of officers.

III. Any one who, in accordance with the 1st clause of Art. III. of the Private School Ordinance, or the

1st clause of Art. V. of the same, desires to obtain permission to become the Principal of a private school, or the representative of a school, or a teacher, must send to the supervisory office an application accompanied by the applicant's record.

IV. With regard to the examination mentioned in Art. VI. of the Private School Ordinance, it shall be conducted, in the case of an Elementary School, a Deaf-mute and Blind School, or a school of an elementary kind, by the examiners of teachers for Elementary Schools, and in other cases by the examiners for teachers for Normal Schools, Middle Schools, or High Schools, or by a committee specially nominated by the Minister of State for Education.

V. Private schools with regard to which special provisions exist according to their kind, shall be respectively governed thereby.

SUPPLEMENTARY.

VI. Notification No. 15 of the 14th year of *Meiji* (1881), issued by the Department of State for Education, shall be rescinded from the date of this Ordinance's operation.

EDUCATIONAL-DEPARTMENTAL INSTRUCTION.

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed)

Count KABAYAMA,

Minister of State for Education.

(Dated) 3rd August, 1899.

III.

ACTION OF THE CONFERENCE OF CHRISTIAN SCHOOLS.

The representatives of six Christian schools—Aoyama Gakuin, Azabu Ei-wa Gakko, Doshisha, Rikkyo Chu Gakko, Meiji Gakuin, Nagoya Ei-wa Gakko—met in conference on August 16th in Tokyo to consider what course to pursue in view of the recent Instruction of the Educational Department excluding entirely all religion from private schools receiving any recognition of the Department. They decided to submit to the representatives and officers of the various Christian schools affected by these regulations the following statement of opinion for their consideration :—

The Constitution of the Empire grants religious liberty ; the Instruction of the Educational Department definitely and more completely than ever forbids all teaching of religion, as well as religious exercises, to all schools having government recognition. We feel that this position of the Educational Department is contrary to the spirit of the Constitution of the Empire, in practically restricting the liberty of parents in deciding upon the education of their children. We do not here raise any objections to the Educational Department making such restrictions for *public* schools supported by *public* funds ; but we feel that to put these same limitations upon *private* schools supported by *private* funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord, and to the Churches aiding such schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian

principle for the sake of securing or maintaining government privileges.

David S. SPENCER,
Secretary.

IV.

RESOLUTION ADOPTED BY THE BOARD OF DIRECTORS OF THE MEIJI GAKUIN.

In as much as the Department of Education has issued an Instruction forbidding all teaching of religion and the performance of all religious services in all the Chu Gakko (Middle Schools) throughout the Empire, even including those which are supported by private funds, the Meiji Gakuin having been from its foundation a Christian institution is constrained to relinquish the privileges of a Chu Gakko.

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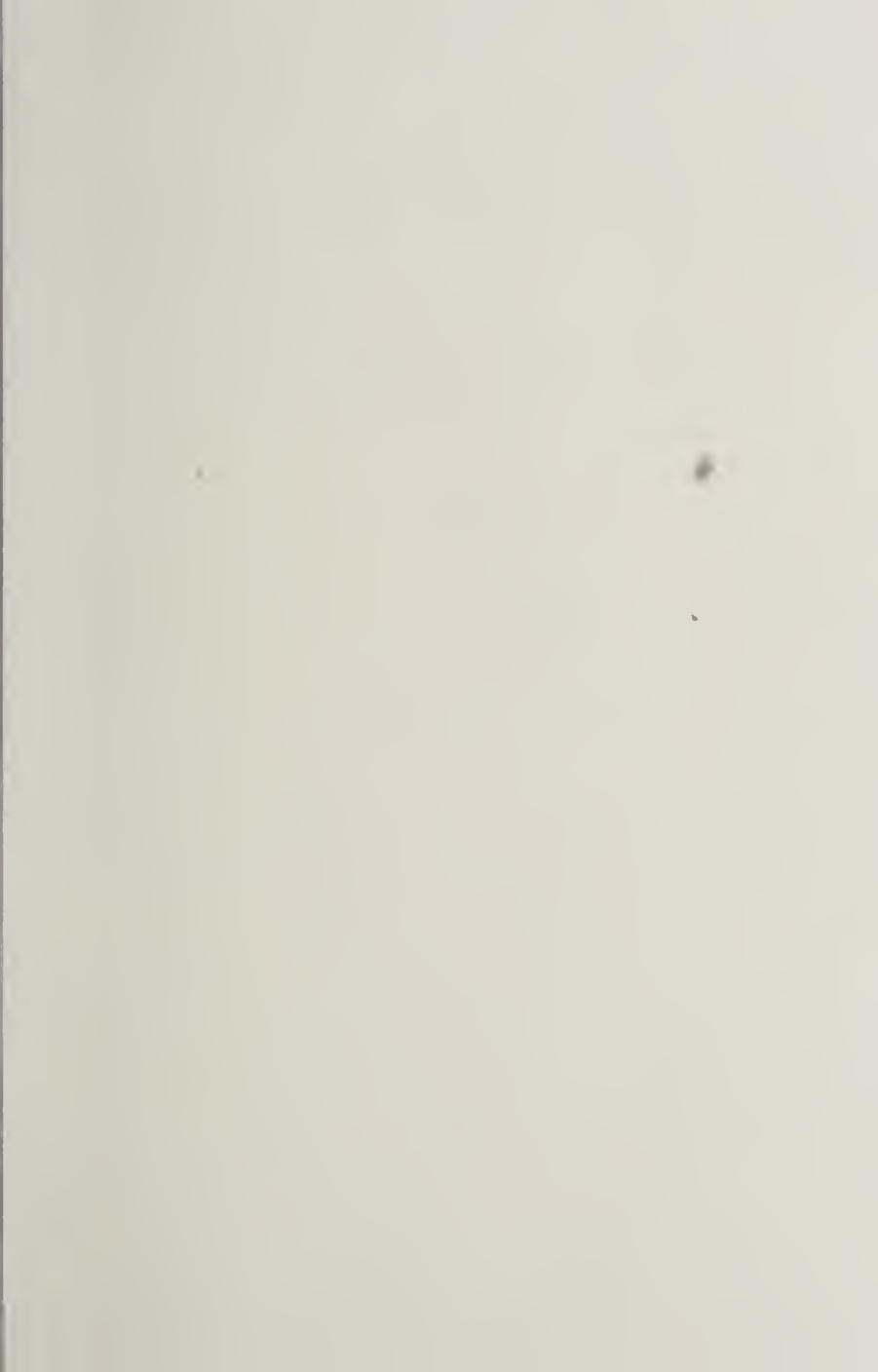
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2. WEST JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U. S. A. (NORTHERN).

3. NORTH JAPAN MISSION OF THE REFORMED
(Dutch) CHURCH IN AMERICA.
4. SOUTH JAPAN MISSION OF THE REFORMED
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